

Christian Reflector.

REV. H. A. GRAVES, EDITOR.
WM. S. DAMRELL, PUBLISHER.

BOSTON, WEDNESDAY, FEBRUARY 1, 1843.

[VOLUME VI.—NO. 5.
[WHOLE NUMBER, 239.

A RELIGIOUS AND FAMILY NEWSPAPER,
Published Weekly.

TERMS.
When sent to one individual and payment received in ad-
vance:

Single paper, - - - \$2 00
Seven copies, - - - 13 00
Twelve copies, - - - 22 00
Ministers who will procure five subscribers, shall receive
their own paper gratis as long as they shall send us monthly
\$10 in advance for the same.
All communications should be addressed, POST PAID, to
WILLIAM S. DAMRELL, No. 9 CORNHILL, BOSTON, to
whom all remittances must be made. Postmasters are
allowed to forward money in payment of subscriptions, for
no expense.

The Christian Reflector.

For the Christian Reflector.

Missions in the United States.

NUMBER 3.

INCREASE FROM FOREIGN LANDS.

The immigration of foreigners furnishes no small portion of the increase of our population. It is estimated to be considerably over 100,000 annually. Embracing a large number of obscure, uneducated and even vicious persons, without mechanical knowledge or pecuniary resources; generally influenced by their national prejudices and strongly attached to their national customs, it is not to be expected that they will readily conform to American views and feelings, or become so transformed in their minds and habits as to symbolise with citizens. Multitudes of them move among us, utterly destitute of sympathy with us, actuated by selfish and mercenary motives, and training their children in the same way. It is a heterogeneous mass, unacquainted with the practical uses or even the theory of our government; unused to liberty; many of them without intelligence enough to learn, or learning without virtue to exercise properly the rights and privileges of freedom. In such people political demagogues and designing men find plant instruments for the accomplishment of the basest purposes. Foreign immigration will not soon decrease, but for several years, probably, increase. The crowded population of European nations, the nature of their governments and laws, and the condition of the lower classes, tend to such a result. The higher classes, especially the nobility and reigning princes, find it essential to the perpetuity of their present rank and condition to encourage it. This accounts for the vast numbers annually arriving on our shores, and for the fact that a large proportion of them, especially from Great Britain, were public paupers and vagrants at home.

A few years' residence in the country entitles men of this description to all the rights of an American citizen. At the ballot box, especially, they stand upon a level with the purest and most enlightened native citizen. Should not the enlightened, elevating influences of our holy religion be applied to such as these?

POPISH IMMIGRANTS.

By far the greater proportion of immigrants are Papists. And though, as advocates of religious liberty, we shall ever glory in the perfect equality of all religious denominations, as Americans we should never forget that the allegiance of those immigrants to the Pope of Rome, who is a secular as well as ecclesiastical potentate, cannot be dissolved so long as they remain Papists. Thus, then, we have in our midst the strange and dangerous anomaly of the acknowledged subjects of a foreign power, sharing equally with ourselves the rights and privileges of American citizenship; rights which they cannot participate, except in subservience to the interests of him, to whom they yield their wills and consciences.

If, without reference to religious preferences, the ignorant, the servile and the base may be employed in aiding the plans of the ambitious aspirant for political preferment, how much more effectually may they be made to do that work when impelled to it by a religious creed, and the threatened discipline of a merciless ecclesiastical court?

The numerical force of Papists in the United States; their unity in political action, and the equally balanced strength of the great rival parties of our country, should serve as a fearful warning of the possibility of future Presidents and other high functionaries being dominated at the Vatican in Rome, and elected by some short-sighted compromise originated in party zeal.

That there is ground to apprehend such a guidance of the great mass of the less intelligent Roman Catholic population as will collide with every principle of American freedom, is evident.

The following article, while it shows the views and, possibly, the desires of European sovereigns concerning us, plainly discloses the policy of Papists, and the agency they will endeavor to exercise in consummating those desires. The language is ascribed to the Duke of Richmond, while Governor of the Canadas, and is reported by Mr. H. G. Gates, of Montreal, who was present when it was uttered.

The Duke, a short time prior to his death, in speaking of the government of the United States, said: "It was weak, inconsistent, and bad, and could not long exist." "It will be destroyed; it ought not, and will not be permitted to exist; for many and great are the evils that have originated from the existence of that government. The curse of the French Revolution, and subsequent wars and commotions in Europe, are to be attributed to its example, and so long as it exists, no prince will be safe upon his throne; and the sovereigns of Europe are aware of it, and they have been determined upon its destruction, and have come to an understanding upon this subject, and have decided on the means to accomplish it; and they will eventually succeed by subversion rather than conquest." "All the low and surplus population of the different nations of Europe will be carried into that country: it is and will be a receptacle for the bad and dissipated population of Europe, when they are not wanted for soldiers, or to supply the navies; and the European governments will favor such a course. This will create a surplus and a majority of low popu-

lation, who are so very easily excited; and they will bring with them their principles, and in nine cases out of ten, adhere to their ancient and former governments, laws, manners, customs, and religion, and will transmit them to their posterity, and in many cases propagate them among the natives. These men will become citizens, and by the constitution and laws will be invested with the right of suffrage. The different grades of society will then be created by the elevation of a few, and by the degradation of many, and thus a heterogeneous population will be formed, speaking different languages, and of different religions and sentiments, and to make them act, think, and feel alike, in political affairs, will be like mixing oil and water; hence, discord, dissension, anarchy, and civil war will ensue, and some popular individual will assume the government, and restore order, and the sovereigns of Europe, the emigrants, and many of the natives will sustain him." "The church of Rome has a design upon that country, and it will, in time, be the established religion, and will aid in the destruction of that republic." "I have conversed with many of the sovereigns and princes of Europe, particularly with George III., and Louis XVIII., and they have unanimously expressed their opinions relative to the government of the United States, and their determination to subvert it."

The following quotation is also in point, as an illustration of our remark. It is from a Roman Catholic editor in Europe, who, in commenting on the report of their missions in the West, says:—"We must make haste; the moments are precious. America may one day become the centre of civilization; and shall truth or error establish there its empire? If the PROTESTANTS are BEFOREHAND WITH US, IT WILL BE DIFFICULT TO DESTROY THEIR INFLUENCE."

Recently a new plan has been proposed in Great Britain, which has for its object an increase of emigration to his country. It blends the pecuniary advantage of a promising mercantile speculation, with the covert design of giving predominance to popery in this country. It is to purchase tracts of land, suitable not only for farming purposes, but also for the establishment of villages and cities, in the free Western States, and pay the expense of emigration for all who will engage under the sanction of a pledge, similar to that administered by 'Father Mathew,' the Irish priest, to labor three years for the Society, under the direction of priests who are to accompany them. If the company can be raised, the land and men to improve it can be obtained. More than \$100,000 were raised in one year, by one Roman Catholic Society in Europe, for the propagation of the faith in North America. And will not wealth and zeal like this furnish means for, at least, an experiment on the above plan, especially as it contains the principle of a profitable investment of capital?

There are now more than a million (some say two millions) of Papists in this country; of course, under the direction of the Pope. The present state of things in Europe justifies the supposition that the number will be speedily augmented by more numerous additions than in any years heretofore. We select the following from the Baptist Record of Dec. 21st, 1842:

An Irish paper says: "We never recollect to have seen such preparations as are making to emigrate to America." A person in Germany writes: "Hundreds of thousands of the German Papists are preparing to come to the United States."

It is only about 50 years since the first

Papal See was created by the Pope in the United States. There are now 16 Sees; an Archbishop; 21 Bishops; 801 priests; and other clergy; 606 churches; 330 missionary stations; 21 ecclesiastical seminaries; 46 female seminaries; 21 colleges and literary institutions; 36 female convents; besides 165 other institutions, such as schools for the sisters of charity, day schools, and asylums, with about 15,000 pupils.

New York, Jan. 21, 1843.

"Our Country," p. 25. 1bid, p. 24.

Ann Thane Peck.

The following biographical sketch is so deeply interesting, and so strikingly exhibits the power of religion to give maturity to piety, even in the morning of life, that we make no apology for its insertion. It was embraced in a discourse delivered by the pastor of the Sixth Presbyterian Church in Cincinnati, and is forwarded to us by ladies in Providence, who inform us that the subject of it was a grand-niece of the Rev. Dr. Gano.]

Ann Thane Peck became a member of this church Dec. 8th, 1837, then in her fourteenth year. She was singularly dutiful and lovely as a child; every way such as a wise parent could wish. But it is as a Christian that we are to consider and speak of her now. Her life was almost one constant communion with her Saviour, and this made her piety remarkable for meekness, activity, uniformity, and decision; in short, for those qualities that distinguished the piety of Jesus while in the flesh. Her practice was to pray in secret three times each day, but she was often known to retire in the intervals to "learn of Christ." A stranger would have noticed her in the house of God, for an intelligent and serious attention to the truth, unusual in one of her youthful appearance; and, in the Sabbath school, for a single-hearted devotion to her class. But like every thing pure and precious, the nearer you examined her life the purer and more precious it appeared. She was nowhere a better Christian than at home. She watched over, prayed for and with her brothers and sisters; and also for those who lived in the family as helps; some of whom, from a most unpromising state, are known to have given evidence of a saving change of heart. She entered warmly into the distribution of tracts, the gathering of children into the Sabbath school, and every other labor of love. But though active, she was in nothing obtrusive; but showed in all things the graces of modesty and a holy discretion.

Partly from a native diffidence, but more from a conscientious love of truth, and distrust of herself, she said very little, while in commu-

nication with 'the powers of the world to come.' Her allusions to heaven and hell, were oppressively awful, sending a thrill through our very frames; and I felt my own soul struggling to bear up under the awe which settled on all present at her words. Yet her words, repeated here, must utterly fail to convey the ideas which they gave from her lips. 'O they are so happy there!' Speaking of heaven, 'They fly there, they kiss each other, they serve God, they worship the Saviour, and their mind seemed to travel on amid glories where human speech failed to follow.

But when one directed her thoughts towards hell, the expression of her face seemed to convey more meaning at a flash, than (were it possible) all human language condensed into a single sentence; and she exclaimed in tones of strange and melancholy sweetness: 'It's awful! It's awful! O IT IS AWFUL!!! O, I cannot describe to you how it looks!'

At such times her exhortations to faithfulness were moving beyond description. 'Tell the teachers in the Sabbath schools to be faithful.' She said so to a sister in church near her, 'O you will be faithful! I know you will. You will come soon.'

'Ann, how do you now feel for sinners?'

'I feel more for them than ever I did in my life. They don't realize their sins, they don't realize their condition. They must realize their condition before they will repent.'

'But how can you be so happy, as you say, and yet feel distressed for sinners?'

'O, she replied quickly, 'I am happy in my Saviour—I am happy in myself. It is for them only that I feel distressed.'

'Can you realize now how the Saviour could be perfectly happy himself, and yet feel distressed on account of sinners?'

'O, the Saviour felt infinitely more for sinners than I do. It is awful to think of. He must of course have felt for them, for he realized their condition more than I can.'

Then, addressing a friend by her best-love, for whom she had felt a deep concern, she said, 'Are you not afraid you will lose your soul? Do repent now. Repentance is something which must be done immediately.'

And when her younger brother, whom she had entreated and for whom she prayed much, promised to give his heart to Christ: 'O! she replied, 'but you must struggle; you must struggle. You must not think conversion is the end. It is only the beginning. Christians must struggle, every day, if they would be with Christ.'

'Ann, one asked her, 'what is it which makes you so happy?'

'It is my Saviour,' she replied. 'He is here. He is with me.'

'How long have you been in this state?'

'Mother,' she replied, 'you will recollect when I said, "He is coming! He is coming!" I have been there ever since then.'

'But what does the Saviour do? or does he appear to you?'

'I see nothing now more than I ever did, except by faith; yet it is just as real as sight. He came and looked upon me, and said, "I am willing to make you just as meek as I am—just as patient—just as lovely." Indeed, it seemed that he was present before, only I did not before perceive him. He seemed to have been waiting till I should become perfect enough.'

'Does Christ seem to be thus looking upon you now?'

'He is in me,' she said with emphasis. 'I am in him. There is such a connection as I cannot describe. It seems as if the Saviour is just here where I am. Indeed I seem to be within myself, said she (laying her hand upon her breast), 'and my words seem to come not from my lips, but from within, in here. It's wonderful! O it is wonderful! I cannot describe it to you.'

Perceiving that she seemed almost unconscious of her outward bodily existence, I repeated the text, 'Ye are dead and your life is hid with Christ in God.' 'That is it,' she instantly exclaimed, 'that exactly describes what I experience.' It seems to me that I can realize a little, how three persons exist in one God, though I cannot describe it. I surely seem to be in Christ and he in me.'

I repeated the words of Christ from his last prayer: 'That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us.' And again: 'I in them and thou in me, that they may be made perfect in one.'

Her delight at hearing these words of Christ repeated, seemed almost to forbid the utterance. Her joy simply beamed like streams of light from every feature. And she repeated the words of Jesus over, as if she had almost feared that what she was enjoying might have something unreal, till those words of the Bible were recalled to her memory, describing exactly that oneness which she had just said she felt.

But I was most struck with the explanation of three persons existing in one God, suggested to her mind purely by her own union with Christ. She was at the time thinking of nothing but what was passing within herself; and she spoke it with a slight surprise, as one who has just discovered some new and wonderful truth.

Observing her smile, and listen eagerly, I asked, 'Ann, what are you thinking of?'

'I am trying to hear music! I have heard it for some time; and she paused to listen again. 'I cannot quite get hold of it, possibly it may be an imagination.'

'What is it like?'

'I never heard any thing like it before. At first it was a low, sweet, murmuring sound, or roaring. It seemed now to be more like the sound of a great many coming!'

I repeated from the Revelation of John: 'And I heard a voice from heaven, as the voice of many waters—and I heard the voice of harpers, harping with their harps.' She smiled, and said, 'That does seem something like it.'

When her attention was drawn to her friends or other objects, this music ceased to affect her; but so long as her ecstasy continued, whenever she listened, it was still there. It surely seemed that her soul was in commu-

nication with 'the powers of the world to come.'

Her allusions to heaven and hell, were oppressively awful, sending a thrill through our very frames; and I felt my own soul struggling to bear up under the awe which settled on all present at her words. Yet her words, repeated here, must utterly fail to convey the ideas which they gave from her lips. 'O they are so happy there!'

Speaking of heaven, 'They fly there, they kiss each other, they serve God, they worship the Saviour, and their mind seemed to travel on amid glories where human speech failed to follow.

But when one directed her thoughts towards hell, the expression of her face seemed to convey more meaning at a flash, than (were it possible) all human language condensed into a single sentence; and she exclaimed in tones of strange and melancholy sweetness: 'It's awful! It's awful! O IT IS AWFUL!!! O, I cannot describe to you how it looks!'

At such times her exhortations to faithfulness were moving beyond description. 'Tell the teachers in the Sabbath schools to be faithful.' She said so to a sister in church near her, 'O you will be faithful! I know you will. You will come soon.'

'Ann, how do you now feel for sinners?'

'I feel more for them than ever I did in my life. They don't realize their sins, they don't realize their condition. They must realize their condition before they will repent.'

'But how can you be so happy, as you say, and yet feel distressed for sinners?'

'O, she replied quickly, 'I am happy in my Saviour—I am happy in myself. It is for them only that I feel distressed.'

'Can you realize now how the Saviour could be perfectly happy himself, and yet feel distressed on account of sinners?'

'O, the Saviour felt infinitely more for sinners than I do. It is awful to think of. He must of course have felt for them, for he realized their condition more than I can.'

Then, addressing a friend by her best-love, for whom she had felt a deep concern, she said, 'Are you not afraid you will lose your soul? Do repent now. Repentance is something which must be done immediately.'

And when her younger brother, whom she had entreated and for whom she prayed much, promised to give his heart to Christ: 'O! she replied, 'but you must struggle; you must struggle. You must not think conversion is the end. It is only the beginning. Christians must struggle, every day, if they would be with Christ.'

'Ann, one asked her, 'what is it which makes you so happy?'

'It is my Saviour,' she replied. 'He is here. He is with me.'

'How long have you been in this state?'

'Mother,' she replied, 'you will recollect when I said, "He is coming! He is coming!" I have been there ever since then.'

'But what does the Saviour do? or does he appear to you?'

'I see nothing now more than I ever did, except by faith; yet it is just as real as sight. He came and looked upon me, and said, "I am willing to make you just as meek as I am—just as patient—just as lovely." Indeed, it seemed that he was present before, only I did not before perceive him. He seemed to have been waiting till I should become perfect enough.'

'Does Christ seem to be thus looking upon you now?'

'He is in me,' she said with emphasis. 'I am in him. There is such a connection as I cannot describe. It seems as if the Saviour is just here where I am. Indeed I seem to be within myself, said she (laying her hand upon her breast), 'and my words seem to come not from my lips, but from within, in here. It's wonderful! O it is wonderful! I cannot describe it to you.'

Perceiving that she seemed almost unconscious of her outward bodily existence, I repeated the text, 'Ye are dead and your life is hid with Christ in God.' 'That is it,' she instantly exclaimed, 'that exactly describes what I experience.' It seems to me that I can realize a little, how three persons exist in one God, though I cannot describe it. I surely seem to be in Christ and he in me.'

I repeated the words of Christ from his last prayer: 'That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us.' And again: 'I in them and thou in me, that they may be made perfect in one.'

Her delight at hearing these words of Christ repeated, seemed almost to forbid the utterance. Her joy simply beamed like streams of light from every feature. And she repeated the words of Jesus over, as if she had almost feared that what she was enjoying might have something unreal, till those words of the Bible were recalled to her memory, describing exactly that oneness which she had just said she felt.

But I was most struck with the explanation of three persons existing in one God, suggested to her mind purely by her own union with Christ. She was at the time thinking of nothing but what was passing within herself; and she spoke it with a slight surprise, as one who has just discovered some new and wonderful truth.

Observing her smile, and listen eagerly, I asked, 'Ann, what are you thinking of?'

'I am trying to hear music! I have heard it for some time; and she paused to listen again. 'I cannot quite get hold of it, possibly it may be an imagination.'

'What is it like?'

'I never heard any thing like it before. At first it was a low, sweet, murmuring sound, or roaring. It seemed now to be more like the sound of a great many coming!'

When within a few hours of her end, she requested her uncle to sing the hymn containing the verse,

"When we've been there ten thousand years,
Bright shining as the sun,"

And being told and perceiving that she could stay but a little while—that she was sinking rapidly—she raised her hands, clasped them together, and shouted so that with open doors she might have been heard through the hall into the street—"Glory! " "Glory! " "Glory! " "I'm going home!"

And when the pangs of dying became insupportable, so that she could not suppress a slight exclamation or groan, she would prolong the groan into singing; and shortly after she joined those who have returned, and come to Zion with songs, and everlasting joy upon their heads. "Mark the perfect man, and behold the upright; for the end of that man is peace."

The Rivulet.

There's a stream that restlessly flows to the sea,
Murmuring forever sweet melody;

Still onward and onward its waters flow,
And never a place of resting know.

From the distant woodland spring they come,
And hurry along to their destined home.

To the deep, and dark, and boundless main,
To the home whence it wandered returning again.

How oft have I stood by that rivulet's side,
And gazed on its silvery and rippling tide;

And felt what no language of earth can tell,
As deep on my ear its murmurs fell.

They seemed to be whispering in plaintive tones,
Of years and of loved ones forever flown;

And softly and gently I've heard them say,
"Every thing earthly is passing away."

And then, as I listened, they seemed to tell
Of a country of bliss where the angels dwell;

Of a region in bloom with unwithering flowers;
With a sky never stormy or clouded like ours.

They mournfully murmured—the sons of earth,
Are blind in their wisdom and wretched in mirth;

Like the leaflets the storm on my bosom hath blown,
Their life, like my waters, through shadow and sun.

Keeps on in its course, till the circuit is done;
But they dream not eternity's close is near,

Till the roar of its billows breaks loud on the ear.

Be watchful, then, mortal! No voyage but this,
Shalt thou have on life's stream into yonder abyss.

And, thick at the entrance, the rocks and the shoals
Are strewn with the wrecks of infatuate souls.

East Bethany, N. Y. E. T.

Editorial Gleanings.

The Money Moloch.

Here is an article, not only readable, but worthy to be read twice over, and seriously pondered. It is from a London paper, and of course refers to acts of service peculiar to the English; but the same god is worshipped in this country, and as precious gifts are sacrificed on his altar here, as in Great Britain. The unpaid tolls, the insatiable liberties, and the very life-blood, of three million slaves, are offered up by Americans at the shrine of this implacable deity. On its altar, are sacrificed

"Truth, faith, integrity, good conscience, ease, and all the sweet and tender sympathies of life—"

And to complete the horrid, murderous rite, And signalize their folly, men offer up their souls, And an eternity of bliss—to gain them—

WHAT—

An hour of feverish joy: a dreaming hour,
That hasteth to be done, and endeth in the bitterness of woe!"

Money worship has its rites, and we question whether any form of idolatry which this world of ours has ever witnessed, has been equally grinding in its exactions. Englishmen have been wont to exhibit a laudable indignation whenever and wherever political despotism has perpetrated wanton cruelty. We do not blame them, but possibly were due examination made, we might discover under our feet, and within a stone's throw of many of us, a social despotism whose deeds of barbarity, if they may be pardoned, cannot be surpassed. "The love of money," we learn from high authority, "is the root of all evil."

And assuredly the Money Moloch of our country, and of this age, is about the grimmest, fiercest, most implacable god which ever claimed and had the fealty of men. We turn up our eyes with wonder at the besotted votaries, who, in days gone by, "made their children pass through fire." The votaries of mammon, in this enlightened and Christian country, are not a whit behind their ancient worshippers. Our factories are daily scenes, even now, of hecatombs of youthful victims, sacrificed, not only without remorse, but with a stoical indifference, to which it is difficult, we should imagine, for human nature, in its most depraved state, to attain.

But our mines, the infernal cruelty practised upon boys and girls in these graves both of comfort and virtue, has never, in any age, been outdone. The recent disclosures made in the parliamentary report of the "Children's Employment Commission," may well excite the horror of every individual in whom a vestige of humanity remains. We have sometimes read, with a shuddering disgust, of the outrages committed upon helpless childhood by man, when existing in a state of naked savagery. We never our belief, that, in cold-blooded atrocity, they are not equal to what is going on, from day to day, in some of our coal mines. Young creatures, both male and female, six, seven, eight, and nine years old, stark naked, in some cases, chained like brutes to coal carriages, and dragging them on all fours, through sludge six or seven inches deep, in total darkness for ten, occasionally twenty, in especial instances,

thirty hours successively, without any other cessation, even to get meals, than is casually afforded by the unreadiness of the miners. Here is a pretty picture of British civilization. One cannot read through the evidence taken by the commission above referred to, without being strongly tempted to adjure the very name of an Englishman.

Wealth, it is true, covers a multitude of sins. But we do not think that, were the names, in every instance, of the proprietors of the mines, who persist in setting at naught the laws of nature and humanity, (religion is out of the question in such a connection,) kept prominently before the public eye, there is sufficient virtue still extant among us, to consign these mammon worshippers to execration and infamy. Amongst the various mysteries of Providence, not the least, and, in our judgment, one of the greatest, is the permission to such monsters, to profit by more than brutal cruelty to children—and perhaps in no country under heaven, does avarice do the offspring of the poor to more terrible privations, to more incessant suffering, than in our own.

What may prove an effectual remedy to the evil we know not; but we think the professedly religious portion of the community is under obligations to hunt down the beast in human form who coins his gold out of the suffering and demoralization of childhood, let him pass by what name and move in what sphere he will. Society ought to hiss him out of sight.

Romanists in Cincinnati.

The Rev. Lyman Beecher, D. D., has addressed a letter to the Rev. Mr. Barnes of Philadelphia, exhibiting with remarkable clearness and force the moral wants of the West, and earnestly appealing for sympathy and assistance from the East. The following statements concerning the Roman Catholic influence in Cincinnati, we extract from that letter.

In Cincinnati, the Roman Catholics have more than doubled, I presume, in six years, and their schools, and churches, and lands, secured in that time, surpass the investments of all the Protestant denominations in that period. They make assiduous efforts to prejudice their people against the Protestants, to shut out, by the power of caste, the access of evangelical influence. You can have little conception of the silent manner in which Irish and German Roman Catholics have swarmed in among us the last few years; as merchants, mechanics, and day-laborers; underselling Americans, and robbing the poor negroes, as some suppose, to drive them out and take their places. At the same time, they are enrolled and equipped in military companies, able, in times of tumult and violence, to exert their power as policy and the higher powers will indicate. I say not these things rhetorically, for effect, but without declamation, in sober sadness. I say, if the East and the West are not round to unite and united action, there is no visible power to prevent, at no distant day, the predominance of a Roman Catholic influence at the West, which shall control the destinies of our country. This Roman Catholic influence, direct and alone, might suffice to induce us to gird up our loins—to prepare for the conflict. But they rest their hopes as much on dividing us, as they do on the force of the concentrated energies of their own assault. Their plan is, as developed in New York, and justified here, to make themselves the political balance power at the polls, and by giving their votes to those who will favor their demands, to unsettle and destroy the common schools and literary institutions of the nation connected with legislation, and build up their own amid their ruins.

And when I consider the recklessness of party spirit, the madness of ambition, and the desperation of unprincipled men, without patriotism, honor, honesty, or shame, I see not why the Roman Catholics, as a balance power, may not corrupt, divide, and destroy us. But, in addition to political auxiliaries, we must anticipate that on their side will be enlisted the infidelity, irreligion, ignorance, and profligacy of the land. And when the wrath of party spirit, and of mad ambition, and of reckless vice, and envious ignorance, shall be united and wielded by Roman Catholics, to destroy the Protestant religion, and republican institutions, which are its offspring, then there will be persecution and blood. And when I perceive the contempt of constitution and laws in high places, and the violence of party spirit, and the envy of the poor towards the rich, inflamed by demagogues, and witness the frequent resorts to physical power, instead of law, and the duels, and assassinations, and robberies which load every page of our periodicals, I cannot but apprehend, if nothing be done to avert our doom, that the day of our destiny may be near, even at the door.

The Contrast.

The Cold Water Army contains an article headed as above, which so exhibits the graphic power of simple facts, when presented in certain relations, that we deem it doubly worthy a place in our own columns. Every day we pass the lanterns, whose costly and brilliant conformation daily attract the admiring gaze of hundreds, and which, though designed to guide visitors of the Saloon to their favorite resort, serves to guide a better and wiser class to the hall above it; and we have often been forcibly struck with the contrast so truthfully depicted in the following paragraphs.

It is well sometimes to see things in contrast. Not only is a deeper impression made by it, but error is often detected and truth established. In the absence of all design, a more striking instance, in our line, perhaps cannot be found, than exists in Court Street in this city. Betwixt the numbers of about

seventy and eighty, are situated Brigham's Oyster Saloon and the Washingtonian Hall.

Splendid gilt and stained glass lanterns and signs, with Brigham's name, mark the place, and announce the business of the saloon.

An unpretending sign, "Washingtonian Hall," at the head of the first flight of stairs, over the door, points out the hall.

The saloon is splendidly adorned within with mirrors, gilt, marble, tapestry, carpets, couches, &c.

The hall is filled with plain benches—upon the walls are hung various prints, banners, paintings and portraits, illustrating the subject of temperance, and giving likenesses of some of its advocates.

At the saloon, men, women! (we suppose, as there is a sign "Ladies' Saloon") and boys eat oysters, and drink 'mint julep, sling cobbler, tip and ty, fiscal agent, vango, arrack punch, iced punch, spiced punch, poor man's punch, egg nog, tipsy tea, peach, stone wall, knickerbocker, smash, wormwood floster, tom and jerry, soda punch, brandy punch, whiskey punch, mulled wine, champagne, madeira."

and which are the co-ordinates and inseparable accompaniments of the religion of Jesus Christ, must inevitably spread and triumph with that gospel, whose glory is destined to encircle the earth.

The Sabbath draweth on.

The Committee of the English Baptist Missionary Society conclude their report that, connected with their 168 stations, there have been added to the church, during the past year, 5944 persons, and there are reckoned about 20,000 inquirers. They ask, "to what conclusions are we led by these facts? To what other than this—that the Sabbath of the Lord draweth on, and that the influences now brought to bear upon it are deepening and spreading in rapid preparation, for the time when the glory of the Lord shall be revealed, and all flesh shall see it together."

Among the indications which lead them to believe that steady progress is making toward these glorious results, they mention the following:—

"The moral and political aspect of the nations. Fifty years ago the popular mind in most countries of Europe was much less free to act under impulses of a moral and religious nature than now. Customs, prejudices, and the mightiest government of all, opinion, were hostile to our movements. Now, they are, at least, silent. Most heathen countries are at length open; whilst the national influence gained by the number of our colonies, the greatness of our wealth, the superiority of our knowledge, are on our side. The superstitions which once held so firm a grasp on the human heart, are now in their decay. The characteristic symptoms of degeneracy are upon them; and though it is not follow that because their hold is feeble, therefore men will receive the better and true faith; nevertheless, it is unquestionably an enterprise of greater ease to assail the nations in this hour of weakness than fifty years ago, when magnificent and seductive systems of worship were at the height of their energy and splendor."

"The moral influence of Christianity is greater now than at any previous period. No doubt the intercourse of nominally Christian nations with heathen countries has been in many instances extremely demoralizing; but it is less so than it was half a century ago. The burning of widows is no longer legalized by the criminal silence of the British authorities. The worship of Hindoo gods is no longer avowedly supported by the wealth and patronage of a Christian government, and above all the abominable system of slavery no longer exists in our West India colonies to mock our professions of benevolence, and to neutralize the influence of them on the minds of the world. All these abominations have been removed, and though the removal of them may not necessarily draw on the chariot of the gospel, it is impossible to regard it as the preparation of the way of the Lord; the making straight in the desert a highway for our God."

"Knowledge is diffused, and facilities for diffusing it are increasing. In Christendom there are four times as many schools as fifty years ago. In heathen countries two hundred and fifty thousand children are trained from year to year to read in their own tongue the wonderful works of God. Every Sabbath the words of eternal life are spoken by the agents of this Society alone to at least a hundred thousand hearers; whilst from the printing-press at Calcutta one hundred volumes of the sacred Scriptures are sent forth, and are read, and are sung daily, and thus continue the echo of the preacher's voice from region to region, and from one generation to another."

"Is it not so, that the missionary spirit is on the increase—the spirit of prayer and exertion for the perishing heathen? Fifty years ago no regular missionary prayer-meetings were held. Now the spread of the gospel is prayed for by every Christian church, and remembered in every Christian family. If, therefore, God was expecting that he should be 'quired of by the house of Israel,' before he made 'the desolate places of the earth' to be a praying spirit, is the earnest of those richer blessings which are yet in store?"—*Macedonian.*

Results of Missionary Labor.

The glorious results—the wide and most happy contrasts, produced by the blessing of God on missionary toil, are strikingly delineated in the following extract of a letter from Mr. Clark, a missionary at Brown's Town, Jamaica. He is writing to Mr. Haddon, a friend in England.

"We have much to bless God for, and many things to mourn over. God has done, and is yet doing, great things for us—our enemies themselves being judges; but we are far from being perfectly pure. There are not the same evils in our churches at home, yet there are lives which make the same enemies to be content with our past attainments, but that we must vigilantly press onward to things that are before. The contrast—intellectually, morally, and spiritually—between the state of the people when I came to the island, and the state of the people at present, is amazing: to those who have been longer on the island it is more wonderful. When I came here in 1825, the greater part of the people in this neighborhood were in a state of open sin—very few could read the word of God; still fewer felt its power to their conversion—deceitfulness, lying, dishonesty, drunkenness, and moral degradation in almost every form prevailed. And these evils in the many, appeared the more striking from contrast with the few who had passed from death unto life, and from contrast with other parts of the island where greater religious advantages had been enjoyed. But the seed which had been sown in 1831, by Mr. Nichols, before he was driven away by the violence of persecution, and in 1834 and '35, watered by Mr. Coulart, sprang up, and have to this time produced fruit to the glory of God. If the decided change in hundreds—if not thousands—of persons is not owing to the Spirit of God applying the word to their hearts, I know not to what it is owing; and if it is not owing to what I have said, I know not to what it is owing. I know not, but I know that the results produced can be attributed. Twelve years ago this whole district was enveloped in gross darkness; the gospel had never been preached in it (except by occasional and unlearned men, heard in the church of England); the people's souls had never been cared for; no means had been employed for their enlightenment or conversion; they were heathen in the strictest sense of the word. Now, out of 12,000 people, 5000 are to be found every Sabbath in Baptist chapels, and 2 or 3000 at other places. A large portion of them can read the word of God; have given up their former sinful habits, such as adultery, drunkenness, dishonesty, lying, &c.; are respectable members of society; have family prayer in their houses; send their children to school; contribute liberally to the cause of God; make a profession of religion, and so conduct themselves as to gain the confidence and esteem of all around them. I would then appeal to any reasonable man, to say what so mighty a change be attributed? The people themselves say it is to the religion of Jesus Christ. Is their testimony to be relied on? If not, some other cause ought to be assigned for it. I know not, but I have never heard of any other adequate to the effect produced. The despotic, superstitious influence of ambitious and ignorant men, such as the leaders are said by some to be, could never produce such a mighty change. Giving tickets to those who profess to be inquiring after the truth, and baptizing them when they profess repentance to wards God and faith in the Lord Jesus, could not do it. But the gospel has produced similar effects in other parts of the world, it is but fair to infer that like effects here result from the same cause. And we bless God that it is so. He visited the people in their degradation and misery; he brought them out of the horrible pit and mire; set their feet upon a rock, and put a new song into their mouth. They were not a people, but are now the people of God; they had not obtained mercy, but now they have obtained mercy; and if it be our happy portion to stand at last before the throne of God and

of the Lamb, we shall there meet with many thousands of members of Baptist churches in Jamaica, and unite with them in ascribing all the glory to God, and casting our crowns at the Redeemer's feet."

Christian Reflector.

BOSTON, WEDNESDAY, FEBRUARY 1, 1843.

The Editor's Farm.

Our acquaintance with the science of agriculture is rather limited, to be sure; but we think the work of an editor—the conductor of a family religious newspaper—bears a striking resemblance to that of a farmer. It will not do for the farmer to give all his attention to the culture of one kind of produce, or the care of one sort of animals. He is not properly a farmer if he cares for nothing but the fine appearance and fleeciness of his horses; the amount and value of his poultry; the excellent quality of his wheat; or the beauty and fertility of his meadow. His business is of a far more extensive and diversified character. He must stock his farm also with cattle and sheep and swine, and take constant care of them all; he must lay his plans and proportion his toil for a necessary supply of hay in his barn, corn in his granary, potatoes in his cellar, and fuel in his wood-house; besides looking after his fences, his ditches, his garden, his manures, his implements of husbandry, and we know not how many things more, with unwearied assiduity; and it is necessary also that he attend to every thing in its proper time, and give to every subject its proper proportion of attention and labor.

Precisely thus it is with an editor. No husbandman has a farm more extensive, or a greater variety of matters to look after. He must keep his eyes constantly open, and his attention ever on the alert. He must read all sorts of books—review all kinds of magazines—consider every variety of subjects. His brain must be a daily replenished repository of news; he must know what intelligence each steamer brings from England—what they are doing each successive day in the National Congress and the State Legislature; and what in a score of conventions and public meetings beside, held in different places and for different objects; and none of all the important incidents which occur from one day to another around him, must escape his notice; for from all this knowledge he has to select and condense for his readers. Further, he must weigh great questions; settle important principles; take comprehensive views of the bearings of public opinion, the state of society, and the progress of truth. He must consider all new theories that are started, and all old ones still maintained. He must look over a score of communications each week, some of which it would puzzle a magician to decipher or understand, and decide on their acceptance or rejection. He must attack, and that too in the most judicious and effective manner, all prevalent forms of evil; and give in due proportion, the promotion and editorial influence, to the propagation of a great number of distinct, important branches of benevolence. He must be spirited, spry, earnest, profound; and the same time, candid, manly, truthful, cautious. It will not do for him to broach opinions which he is not sure he can maintain, or to venture assertions which, if disputed, he may find it difficult to substantiate. He must flatter no man unduly, judge no man unreasonably, injure no man's feelings or reputation unnecessarily. He must be wise as a serpent and harmless as a dove. He must think soberly, and write warily; must use words as if he cared for nobody, and yet, in their use, he must think of everybody. He must carefully weigh each sentiment he utters, and each form of expression he employs—not from cautiousness, but from the desire to be just, and to produce the most beneficial effect, and so productive of harm, rather than good. Everything must be said at its proper time, and every subject receive its due proportion of attention. System and order, too, must be carefully observed in the arrangement of the paper. Each number must have a studied variety; and yet some subjects never be overlooked. It must be a casket of treasures, old and new; a depository of opinions; a storehouse of facts. It must be a library complete in itself; a library select, classified, titled, and numbered, with every book in its place.

Such is an editor's task. Such is the extent of his farm—the careful management it requires—the incredible amount of labor to be bestowed upon it. And yet, gentle reader, it is a notable fact, that whatever be the diligence, fidelity, talent or discretion, with which he prosecutes these varied and responsible labors, a portion of his readers will find something of which to be dissatisfied and complain. They know so little of the extent, variety and importance of his labors, and differ so widely in their views, that it is utterly impossible to meet, in every particular, their wishes. One might as well attempt to furnish *weather*, that would suit the conflicting notions and circumstances of all the people in the land. We speak from personal observation. We have now been long enough in the editorial chair, to have some experience of the trials, as well as the toils, which belong to it; and though we have been highly favored, and often commended and encouraged, and have reason to complain of none, we have learned, at least, this—that there is a great deal of excellent and timely advice to be had gratis; and that the entire satisfaction of every newspaper patron is a boon which no editor has a right to expect. We have therefore decided not to receive all sorts of advice, on all subjects whatever, in perfect good humor, and to make the best possible use of all that is tendered. At the same time we ask our friends one and all, to consider what an amount of labor and responsibility is weekly laid upon us, and on this account to be charitable in their conclusions and moderate in their demands. Were our paper devoted to the interests of a single enterprise or party, its editor would have but one class of subjects to consider, and his work would be comparatively easy. But he is required to furnish such a paper as shall meet the wants of a Christian family, as well as to be useful to the community at large. His desire is, therefore, to give to different subjects their relative importance; so to exhibit the truth of God and the claims of a world of sin and suffering as to make his readers "broad-chested Christians;" to contribute to the elevation, expansion, and stability of the minds on which his weekly visitant is exerting its silent, yet unmeasured influence. We are aware that we have patrons who value our paper mainly for its recognition of one particular subject. They look over each number to see how much attention that subject has

received, and how high the ground taken or strong the language used with reference to it. If their own views, long cherished and matured, are not fully reached, it is very natural that they should demand the editor wanting in independence, interest, or fidelity, when it is possible that the course he thinks it wise to take contributes more effectively and rapidly to the spread and triumph of these very sentiments, than would the one recommended by his readers. We pretend not to say that we are wiser than all who think differently from ourselves; but surely, we should not do right, to throw our own judgment aside, and become the organ of another man; and we do feel that an editor, whose observation is constantly extended over the community, who is more or less acquainted with all the varieties of mind, who has the whole periodical press daily under his eye, ought to be capable of judging, with some degree of correctness for himself, if he is not, he should resign his seat, to one of more extended views and better balanced intellects. "To err is human" it has been wisely said; but with no less wisdom has it been said, "Charity thinketh no evil—Charity hopeeth all things—Charity never faileth." All we ask our readers, then, is that they let their charity abound towards us; and we promise in return, that ours shall abound towards them.

Never run away from Duty.

In whatever sphere the Christian is called to labor, he must expect to encounter difficulties. God will require of him some services which he will feel a natural reluctance to perform. If his situation involves responsibilities, it will always, and inevitably, expose him to trials; and he will be strongly tempted to change his situation, simply for the sake of avoiding the encounter. A work sometimes appears much more arduous in prospect, than it proves to be in the performance; and thus magnified by our imagination or our fears, we may shrink from its undertaking.—and Jonah-like, take ship for Tarshish, instead of going, as commanded, directly to Nineveh. But the Christian may rest assured that he will never gain anything by running away, or by holding back, from any duty which God enjoins upon him. On the other hand, he will always involve himself in other difficulties, of a far more serious nature, by such a course of conduct. The Christian has surrendered himself to be guided and controlled by another—One infinitely more wise than himself, and whom to follow is perfect safety and eternal life. No matter what the circumstances, how many the dangers, or how great the labor—God requires, and it is our interest to render implicit and unreserved obedience. If we undertake to thwart God's plans, he will most assuredly thwart ours. His ministers must go where he directs them; and wherever they are sent they must not spare to reprove the sins of the great or the many. Even if the messages, which they are called to deliver, are as unwelcome as was that of Jonah to the Ninevites, they are not to be withheld, or suppressed. Whether approved or disapproved, encouraged by words of friendship and by constant success, or tried with the complaints of the captious and with frequent disappointments—still, if persuaded we are in the way of duty, we must neither stop, nor turn aside. The Saviour's condition of discipleship is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." This condition is not sufficiently remembered. How common is it for Christ's professed followers to run away from duty—or keep away from it, (which is the same thing.) If all our church members were to pursue an opposite course, the light of Zion would speedily encircle the earth;—would penetrate her darkest corners, and "like a sea of glory," spread from pole to pole. The complaints too, with which Christians are now wont to fill each other's ears, would be entirely hushed. There is no such thing as being happy, or useful, out of the way of duty. God's eye follows vagrants from his service, wherever they wander; and they may always expect that storms will arise, and seas roll, threatening to engulf the vessel which bears them. Let the Christian look for shame and distress, for trouble and sorrow—where he declines to where God sends him, or to do what God requires of him. The path of duty, and no other, is the path of safety.

Perhaps there never was a time since the first century, in which prevailed a greater variety of novel opinions on the subject of religion, than at the present. This fact was recently noticed by a learned and popular lecturer in our city. He remarks that many measures have been originated and carried out during the last year, with reference to it. The doings of the great Convention held last summer, at Cincinnati are not forgotten by our readers; neither the action of the Congregational churches of Vermont, and of some other bodies which have recently less decided. In the Baptist denomination, where freedom had an early home and seems to have peculiar claims, the cause of the oppressed has also been onward, though our sympathies in it are by no means as universal and deep, as their age, and our professions and obligations require they should be. Still evident progress is made. One year ago, and the action of a Baptist church on the subject of slavery was a rare occurrence. But within the last four or five months, scarcely a week has passed, in which we have not been asked to publish the resolutions of churches on this subject. The work, however, has but just begun. Whatever the State may do, the church must wash her hands of this foul iniquity. It leans on the arm of the church for its support. Her ministers defend it from the Bible, and give it the sanction of the pulpit and the religious press. They are thus sustaining politicians and statesmen, when but for them they would tremble, if not despair. And these things are now so notorious, that for us to be silent concerning them, is to be recreant to ourselves, to our generation, and to God. We have thousands of Christian brethren and sisters in a forced and cruel bondage; the Saviour condescends to be personified in each one of them; and he says to us, on their behalf, "He that is not for me is against me." We must open our mouth for the dumb, or be classed with them that consent to his oppression.

In this renewed, more united, and emphatic declaration of our Methodist brethren, we cannot but rejoice. It is an indication of the onward and still more rapid progress of that

with humble prayer for the guidance of the Holy Spirit. We may find much in this holy code contrary to our previous opinions, and encounter many truths which rebuke our worldly and sensual spirit, but this is the very reason why we should persevere in obeying the command of Christ, "search the Scriptures, for in them ye shall have eternal life, and these are they which testify of me." Too many persons seem to be spending the precious probation of human life, in puzzling their minds with the theories of men, thus endeavoring to find a path more pleasant to our corrupt propensities, than Christ has given us in the Scriptures. We will, however, venture to assert, that all such labor will be fruitless, and that none can obtain true and substantial rest for their souls, but in the way which the wisdom of God has revealed.

Such is the constitution of the immortal soul, as to preclude the attainment of perfect satisfaction in the things which relate to this life. Its capacities lead to aspirations for a moral good which is to be found only in the holy love of the perfections of the infinite God. But in the pursuit of this happiness mankind forget their character as sinners, and turn away from seeking a likeness to God, not feeling the necessity of a renovation of heart and forgiveness of sin. Now the Scriptures insist on a renunciation of the supreme love of the world, its wealth and its pleasures, assuring us that in seeking the glory of God and imitating the example of Christ, we shall find the felicity which will satisfy the desires of the immortal soul. It is absolutely necessary that we feel our disqualification for this happiness in consequence of our sinfulness, and that we humble ourselves before God, by imploring the remission of our guilt and the purification of our souls. By the communication of the grace which we need, we may be brought into a nearness with God. Reconciliation to him, and the cordial love of the truths and precepts of his word, will dissipate all the moral darkness with which sin now envelops us, and bring us into the light and holy liberty which God confers on his regenerate children. Conscience, purged from a sense of guilt, now has free access to the throne of grace. Believing the record which God has given through his Son, and realizing that by the mediation of the Saviour, God can be just in the free forgiveness of sin, the soul has communion with him and fellowship with Christ. It can now contemplate Infinite Purity without the slavish fear of condemnation, and in the full apprehension that Christ is the end of the law for righteousness to every one that believeth. He who has these clear convictions, discovers new beauty in the word of God. With the psalmist he is ready to say, "Thy word was found of me, and I did eat it, and it was to me the joy and rejoicing of my heart." The promises of God's grace are exceedingly precious, and perfect safety is felt in resting on his truth. The darkness and uncertainty involved in the article of doctrine are removed, and light and immortal glory take their place. With these promises in view, a ready communication of mere worldly happiness is cheerfully made, and God is now chosen as the only immortal good.

A BEREAN.

Slavery in the Church.

Renewed anti-slavery action of New England Methodists.

A convention of ministers and members of the N. E. Conference assembled in this city on the 15th inst., for discussion and action on the subject of slavery. The occasion was one of great interest to the large and influential body of Christians represented, and the results of the meeting singularly harmonious and happy. How much influence the recent secession of some of the prominent members of this denomination may have had, in bringing this important movement to its issue, we are incapable of judging; but we think that the joint, simultaneous action of so great a number, and in terms so decisive, unequivocal and direct, exceeds anything heretofore done in connection with the religious organizations of the country. The resolutions that were passed, do honor to the heads and hearts in which they originated. Our readers will find them in another column, and we trust read them; and if they share in church responsibility, we hope they will ask themselves, if in prospect of a judgment, at which they will meet both the oppressed and the oppressor, they have done what their profession and relations require, and what their sense of duty to the slave and the church urges them to do, before they go to their last account."

Of all the great religious bodies of this country, the two most implicated in the sin of slavery, are the Baptists and Methodists. Scarcely less intimate indeed is the relation of the Presbyterians to this evil, and it is gratifying to know that among them, important measures have been originated and carried out during the last year, with reference to it. The doings of the great Convention held last summer, at Cincinnati are not forgotten by our readers; neither the action of the Congregational churches of Vermont, and of some other bodies which have recently less decided. In the Baptist denomination, where freedom had an early home and seems to have peculiar claims, the cause of the oppressed has also been onward, though our sympathies in it are by no means as universal and deep, as their age, and our professions and obligations require they should be. Still evident progress is made. One year ago, and the action of a Baptist church on the subject of slavery was a rare occurrence. But within the last four or five months, scarcely a week has passed, in which we have not been asked to publish the resolutions of churches on this subject. The work, however, has but just begun. Whatever the State may do, the church must wash her hands of this foul iniquity. It leans on the arm of the church for its support. Her ministers defend it from the Bible, and give it the sanction of the pulpit and the religious press. They are thus sustaining politicians and statesmen, when but for them they would tremble, if not despair. And these things are now so notorious, that for us to be silent concerning them, is to be recreant to ourselves, to our generation, and to God. We have thousands of Christian brethren and sisters in a forced and cruel bondage; the Saviour condescends to be personified in each one of them; and he says to us, on their behalf, "He that is not for me is against me." We must open our mouth for the dumb, or be classed with them that consent to his oppression.

In this renewed, more united, and emphatic declaration of our Methodist brethren, we cannot but rejoice. It is an indication of the onward and still more rapid progress of that

moral revolution, which cannot cease, until not only the church, but the nation shall be delivered from its greatest curse and its deepest shame. We believe, with the Secretaries of that Convention, that "its voice will go forth with electric effect," and that "it will revive the fainting, confirm the doubting, and encourage the desponding." And we deem them happy, that they can add, "Henceforth, too, it cannot be said that abolitionists have the church; all the resolutions passed are pointed against slavery in the church, and not against the church itself."

"We are obliged to omit these resolutions until next week."

To the Household of Faith.

There are many and marked indications for good in this city of high privileges, which are calculated to inspire strong confidence in the promises of Jehovah, and in the power of his word and Spirit; and all that is needed to convince the most skeptical mind is, that the saints of the Most High should continue with one accord "in belief in prayer." Not in the cold spirit of unbelief, but with the warm glow of tender solicitude, which has an eye to the desolation that sin has made, and seeks its removal in the application of the precious blood of the Lord Jesus Christ. Doubting Christians, arise, and put on anew the garments of praise, and seek the Lord with the believing and expecting heart.

Be assured if you do this, he will certainly come, and demonstrate his power and glory in the salvation of our dying fellow-men. The still small voice of his Spirit has already gone down into the depths of the souls of a great multitude of the high and the low, the rich and the poor, in this great city; and more than ever before, the minds of such are turned toward the contemplation of divine things, and to the great truth, that all systems of religion are vain, which allow their advocates to hope for heaven, but by repentance toward God, and faith in the Lord Jesus Christ. †

Revival in Bordentown, N. J.

DEAR BR. GRAVES,—I have, perhaps, too long neglected your request, to give an early account of the Lord's doings here I am permitted to labor. Leaving Br. Everts to give an account of the meeting in New Market Street, Philadelphia, I will briefly notice the blessed work in Bordentown, N. J. I commenced preaching with that beloved church, the 4th of December. The good Spirit was soon visible amongst the people. Some were serious before our meeting commenced. The saints gathered, and lifted their hearts to God, and sinners began to tremble and inquire after the way of salvation. Tears flowed from eyes unaccustomed to weep, and hearts soon yielded to the peaceful sceptre of the Redeemer. For more than four weeks there was no interruption in the work. There was no "rushing mighty wind," but the steady, gentle breeze, rising higher and higher, first moving the leaves of the forest and the yellow harvest fields, and then swelling and increasing in strength, until many trees of different ages and growth bowed before its onward course.

Our Methodist friends commenced a meeting one week after ours. They have also enjoyed a rich blessing. Considering the population, the work has been extensive and powerful. Br. Harrison, pastor of the Baptist Church, baptized, Lord's day the 15th, 60 willing and joyful converts, surrounded by a great and solemn multitude. Twenty more are expected next Lord's day. Let all the people "praise the Lord for his goodness and for his wonderful works."

I am now aiding Br. Dickinson, in Burlington, where the work, thus far, very much resembles that in Bordentown. Some are already rejoicing in the Lord, and weeping, anxious inquirers are daily increasing. O, my brother, winning souls is blessed work. Pray that I may be more skillful, and holy, and successful.

I have agreed to commence laboring in Cannon Street, New York, next Lord's day. Please direct my paper to that city, this and a few following weeks. My correspondents will please remember this request, and direct their communications accordingly.

As ever, your brother, and fellow-laborer in the Lord, JOHN BLAIN.

Burlington, N. J., Jan. 24, 1843.

Baptist Church, Willimantic Falls, Ct.

BR. GRAVES.—Learning from the Reflector, that you desired to hear from all places where the Lord is reviving his work, I thought, in connection with the action of the Baptist Church in this place on the subject of slavery, I would send you a brief account of what the Lord is doing for us. There has been a gradual work going on here for three or four months past, which seems now to be increasing in interest and solemnity. During the three years which I have been in this place, I have never before seen such a universal thoughtfulness, among all classes, on the subject of the soul's salvation, as at the present time. I need only to state, that the enemy in the form of Universalism is raging; and a meeting has been "got up" where "the peace and safety" doctrine is preached. Several of their most influential men have obtained the hope of the gospel, and are rejoicing in the Lord, one of whom I baptized a few days since. To quiet the consciences of others, they are taking this course. But our spiritual weapons are furnished for the contest, and we are still clinging to the promises of Jehovah as our only hopes of success. His truth is triumphing, and triumphing gloriously.

I have baptized 12, and 17 have united with the church, and several others are expecting to go forward soon. Quite a number have been united with the Methodists, and there is a deep feeling among the Congregationalists.

We have proved the objection so often urged, that the subject of abolition destroys the spirit of revival, to be false, as you will perceive from the following resolutions. If we had heretofore been in the possession of more of that "pure and undefiled religion before God, to visit the widow and the fatherless in their affliction, and to keep ourselves unpolluted from the world," we should not have deferred till this late day, what should have been done years ago.

Yours for God, and the slave, J. B. GUID.

PREAMBLE AND RESOLUTIONS.

Passed by the Baptist Church at Willimantic Falls, Ct., Jan. 17, 1843.

Whereas, we believe that slavery as it exists in the United States, is a gross violation of the first principles of the gospel of Christ, and utterly subversive of that precept of the

Saviour, "do unto others as ye would that they should do unto you," and whereas, our brethren in Christ are bought and sold by those who profess to be the followers of Him who "came to preach deliverance to the captive, and the opening of the prison doors to them that are bound," and

Whereas, we believe the maxim to be true, that "silence is crime" in such cases, and those who do not raise their voices and use their influence to eradicate the evil of slavery, are in some measure guilty of that crime, and do not obey the injunction of Paul, to have no fellowship with the unfruitful works of darkness, but rather reprove them, therefore,

Resolved, That we will not receive to our communion any slaveholder or abettor of slavery, nor invite into our pulpit any slaveholding minister or defender of slavery, knowing them to be such; nor will we give any letters of recommendation to our members to unite with slave-holding churches.

Resolved, That the above preamble and resolutions be published in the Christian Reflector, printed in Boston, Mass., and also in the Christian Secretary, printed in Hartford, Ct.

In behalf of the Church, WILLIAM HAWKINS, Ch. Clerk.

Newton Theological Institution.

The catalogue of the officers and students, and the annual report of the President of this institution, may be found in another part of this paper. We have published the report of the Faculty, that our readers may see for themselves what studies are pursued by those who resort to Newton for a theological education. If we are not mistaken, the course of studies adopted here will not suffer by comparison with that of any similar institution in the land. Indeed, almost from the first, the standard of this "school of the prophets" has been placed on a level with that of the first theological institutions in this country, and much above those in England and Scotland. The Seminary at Newton did not pass through so long a period of infancy and cautious experiment as those of Andover and Princeton, but, profiting by their experience, aimed to commence at about the same point of maturity to which the others had attained at the time of its establishment. The Faculty and Guardians of the Institution have never yet receded in the least from the high ground first assumed. Many workmen, thoroughly furnished for their work, have gone out from here, to labor among the churches, and to prove eminent examples of the increased usefulness and stability of thoroughly educated ministers. The influence of the Institution upon the prosperity and efficiency of the denomination has been salutary, apparent, and highly important.

The time has been when ministers of lower attainments, and of limited education, have done much for the church. But at the present time, we need a larger number of men, who are prepared to defend the truth against the many secret and open attacks which are made upon it, and to combat every form of error which makes its appearance in this age of heresy and excitement. The churches ought to rally around the Institution, and give it their sympathy and support. We are sorry to believe, that some of them still encourage young men to enter the solemn and responsible work of the ministry, before they are themselves taught in the things which they should teach to others. Many young men who have listened to such advice have grievously repented their decision afterwards, and done penance through their whole life. The churches, too, have suffered for their advice. Fickleness and the prevalence of loose and dangerous views, both in the ministry, and among the churches, have been, to some extent, the consequence. At this time, when the wolves are abroad, pastors need much mental culture and theological knowledge to preserve their flocks from the destroyer. There never was a time when more able and well-trained preachers of the gospel were needed than at the present.

The Faculty at Newton is now full, and too well known to need any commendation from us. We presume, with little or no increase of labor, they might give instruction to three times the present number of students. We hope the number will greatly increase, and that the liberal souls who devise liberal things, will devise some way to increase the Library so as to meet the wants of the Institution in this respect, and furnish yet greater inducements to young men to resort there to pursue their theological course.

MARION COLLEGE.—We find the following facts concerning Marion College, in the Cross and Journal. To those who know what pretensions were made, and what motives were urged, to get up this magnificent enterprise, they are full of instruction. We deem the failure of such a project, as the fulfillment of a reasonable expectation, and we wonder that sane and Christian men ever became involved in a scheme so chimerical, and full of those elements which threaten destruction.

"This Institution, located in Marion Co., Mo., was sold two or three months since for the sum of \$200,000, and was sold to the Presbyterians of the West, and was designed to be a self-supporting Institution. Each student was to cultivate nine acres of timothy grass, and one acre of vegetables. The land to be shipped to New Orleans and sold, and was to yield the student from \$250 to \$300. The plan seemed to promise success, but it has proved an utter failure, and the massive structure has purchased the remains for a drift. Rev. Dr. Ely resides where a city was to have been called by his name, with no theological seminary under his care, and embarrassed in his pecuniary affairs. Many large fortunes have been lost in the enterprise, and many hearts have been broken. Among all the humbug schemes ever devised, this was a more splendid plan than this was never projected, and a more complete failure never resulted."

ADULT AND ACCOMPLISHED VILLAIN.—The Boston public has been very much interested of late in the adventures of one of the boldest and most successful rogues that this city has ever known. His name is J. R. Rhodes. He has been an inmate of the State Prison, and since he came out has carried on the business of thieving and duping with unparalleled success. He has made pretensions to a religious conversion and humble piety, and actually so won upon the confidence and kind feelings of the public as to get admission into a Christian church. The Bulletin says:

"He exhorted in experience meetings with convincing effect, and had at his tongue's end a complete vocabulary of spiritual sayings, and, as no member of the church who had heard him know anything of his real history, it was taken for granted that he was a man of general respectability. In his last address, he claimed acquaintance with the ill-fated Spencer, having known him in some of his early wicked courses. Loudly did he thank the Lord that he had been saved from the destruction which had overtaken the friend of his."

Yours for God, and the slave, J. B. GUID.

PREAMBLE AND RESOLUTIONS.

Passed by the Baptist Church at Willimantic Falls, Ct., Jan. 17, 1843.

Whereas, we believe that slavery as it exists in the United States, is a gross violation of the first principles of the gospel of Christ, and utterly subversive of that precept of the

Saviour, "do unto others as ye would that they should do unto you," and whereas, our brethren in Christ are bought and sold by those who profess to be the followers of Him who "came to preach deliverance to the captive, and the opening of the prison doors to them that are bound," and

Whereas, we believe the maxim to be true, that "silence is crime" in such cases, and those who do not raise their voices and use their influence to eradicate the evil of slavery, are in some measure guilty of that crime, and do not obey the injunction of Paul, to have no fellowship with the unfruitful works of darkness, but rather reprove them, therefore,

Resolved, That we will not receive to our communion any slaveholder or abettor of slavery, nor invite into our pulpit any slaveholding minister or defender of slavery, knowing them to be such; nor will we give any letters of recommendation to our members to unite with slave-holding churches.

Resolved, That the above preamble and resolutions be published in the Christian Reflector, printed in Boston, Mass., and also in the Christian Secretary, printed in Hartford, Ct.

In behalf of the Church, WILLIAM HAWKINS, Ch. Clerk.

Newton Theological Institution.

The catalogue of the officers and students, and the annual report of the President of this institution, may be found in another part of this paper. We have published the report of the Faculty, that our readers may see for themselves what studies are pursued by those who resort to Newton for a theological education. If we are not mistaken, the course of studies adopted here will not suffer by comparison with that of any similar institution in the land. Indeed, almost from the first, the standard of this "school of the prophets" has been placed on a level with that of the first theological institutions in this country, and much above those in England and Scotland. The Seminary at Newton did not pass through so long a period of infancy and cautious experiment as those of Andover and Princeton, but, profiting by their experience, aimed to commence at about the same point of maturity to which the others had attained at the time of its establishment. The Faculty and Guardians of the Institution have never yet receded in the least from the high ground first assumed. Many workmen, thoroughly furnished for their work, have gone out from here, to labor among the churches, and to prove eminent examples of the increased usefulness and stability of thoroughly educated ministers. The influence of the Institution upon the prosperity and efficiency of the denomination has been salutary, apparent, and highly important.

The time has been when ministers of lower attainments, and of limited education, have done much for the church. But at the present time, we need a larger number of men, who are prepared to defend the truth against the many secret and open attacks which are made upon it, and to combat every form of error which makes its appearance in this age of heresy and excitement. The churches ought to rally around the Institution, and give it their sympathy and support. We are sorry to believe, that some of them still encourage young men to enter the solemn and responsible work of the ministry, before they are themselves taught in the things which

Rev. R. Cook, Jewett City, from Pa. 68: 18; Sil, Concerning prayer, by Rev. C. S. Weaver, of Valmont, 6th, Charge, by Rev. N. E. Sialler, 7th, Right hand of fellowship, by Rev. A. G. Palmer, 8th, Benediction, by the Candidate.

Brother Flint was formerly a Methodist minister. The exercises of the ordination were peculiarly solemn and interesting. The prospects of this church are flattering, — 27 have recently been added to the church by baptism, and several others are expected to be baptized soon.

Ordination at Brattleboro.

MR. JOSEPH C. FOSTER was ordained at Brattleboro, Vt., as pastor of the Baptist Church, on Thursday, Jan. 19. Invocation by Rev. D. Parker, of Mount Holly. Reading of the Scriptures by Rev. P. Howe, of Dummerston. Introductory Prayer by Rev. M. Fray, of Heath, Mass. Sermon by Rev. D. D. Pratt, of North Springfield. Charge by Rev. M. Crane, of Keene, N. H. Right Hand of Fellowship by Rev. J. Storer, of Fitzwilliam, N. H. Address to the People by Rev. M. D. Miller, of Windham. Concluding Prayer by Rev. Samuel Fish, Halifax. Benediction by the Candidate. The sermon was founded on 1 Cor. 1: 21, and clearly set forth the characteristics and success of the gospel. It abounded with apt illustrations and forcible demonstrations. It was eminently distinguished for that point and emphasis peculiar to the brother who delivered it. — Com.

The Monthly Concert.

The Monthly Missionary Concert ought to be fully attended, and to be one of the most lively and solemn meetings held by the church. The whole world should be remembered there; the red man, the black man, the yellow and the white man. The deepest sympathies of our better nature should be enlisted, and our most fervent prayers offered. Our desires should not only be enlarged, as to embrace a world, but they should be directed to special and definite objects. We are pleased to see that the Rev. Dr. Pattison has suggested in his "winged messenger," "several things to be prayed for at the concert." And fearing that all our readers do not see the Macedonian, we will notice here, that he refers particularly to the need of a native ministry, to be raised up immediately among the Cherokees and the Karens.

The Cherokee tribe of Indians, and the Karens in Burmah have in great numbers embraced the gospel. How unexpressedly important that means be employed forthwith to render Christianity in those countries self-propagating, that the agency carrying on the work exist on the ground. Unless seminaries of learning and other kindred Christian institutions be established, the present results of missionary labor and sacrifice will be likely to dissipate. The natives may not return to paganism, but will in all probability, pass into some corrupt form of Christianity, as unlike the gospel and as destitute of saving power as paganism itself. The establishment of permanent religious institutions among these two tribes is a great undertaking, requiring wisdom, time, funds, and above all, the blessing of Almighty God. All this work must be carried on by the Karens, assigned to American Baptists, — much of it among the Cherokees. The Board, the missions, and the native converts all unite in the request. — Brethren, pray for us.

Religion in Washington.

The Rev. Mr. Knapp has written to one of the pastors of this city, announcing his arrival at Washington, and giving some account of the commencement of his labors, which have thus far been attended with very encouraging indications. Religious services are held in a large hall, which is constantly crowded with hearers. This hall has been heretofore used for cotton parties and balls; and has connected with it two or three small rooms, which serve admirably for female prayer-meetings, meetings of inquiry, &c. This hall is still occupied (under a former contract) for a hall two evenings, in the week, and on these evenings Mr. K. and the congregation occupy the First Presbyterian Church, by invitation of the pastor and people. The correspondent of the New York Evangelist refers to this fact as indication of "the kind feeling" which exists in the city towards Mr. K. A correspondent of the Christian Secretary says: "Mr. K. is liberal in his feelings, frankly inviting all evangelical Christians to labor in the work, giving them full liberty to labor and pray in their own way. Several other denominations have attended the meetings and manifested a deep interest on the subject of a revival — also several ministers and brethren from abroad are here, deeply engaged in the cause." The numbers of inquirers was at first very small, but it has daily increased, and some most interesting cases of conversion have taken place.

Mr. K. solicits an interest in the prayers of all his Christian people for a blessing on his labors at Washington; and it is a request with which the souls of men can refuse to comply. In few places in the Union has religion generally been at so low an ebb as in Washington; and in no place ought there to be a greater amount of moral power continually exerted. It is a place of great temptations, and of mighty influences. It may well be styled the heart of the nation; and Wisdom says, *Keep the heart with all diligence, for out of it are the issues of life.*

SUFFIELD, CT. — We learn from the Christian Secretary that a most powerful revival is in progress in Suffield. The revival commenced sometime during the fall, and conversions have occurred every week since. Within the last two or three weeks the work has become general, and all classes of society are the subjects of it. Some of the most influential citizens of the place have already bowed their necks to the Saviour's yoke, and others are inquiring the way of salvation. We believe the work thus far, has been principally confined to the Rev. Mr. Ives church. May God still continue to carry it forward.

CHURCH CONSTITUTED. — A Second Baptist Church was constituted on the 12th inst, at East Lyme, Ct. Pastors present, F. Wightman, F. Darrow, P. Brockett, and H. R. Knapp. Rev. F. Brockett preached the sermon.

The Editor's Table.

CHRISTIAN MILITARY VICTORIES: or the Christian's Pocket Companion. New York: John S. Taylor & Co. 1843.

This is a beautiful 24mo volume, like the "Jewels" of Gould, Kendall and Lincoln. We learn from the "Commemorative Notice," by the Rev. John Blatchford, that it is a republication of a little work which was for many of the last years of his life the pocket companion of the late Rev. Samuel Blatchford, D. D., of Lansingburgh. It contains the private rules of such men as Edwards and Brainerd, and Rogers and Mason. Would that such a book was, with the Bible, a pocket companion of every Christian in the land. It contains the elements, the principles and breathings of that deep and fervent piety, which is of a kind to endure, and make the path of its possessor to shine brighter and brighter unto a perfect day. For sale by Gould, Kendall and Lincoln.

LUCILLA; or the Reading of the Bible. By Adolphus Monod. Translated from the French. New York: Robert Carter, 58 Canal Street, 1843.

The author, M. Monod, is a Protestant minister of eminent piety, talents and zeal. The work is popular in the original, and the country of its birth, and is adapted to be eminently useful there; nor can it be read here, without without interest and profit. The inspiration and excellence of the Holy Scriptures are shown, in a series of most interesting conversations between a teacher of great learning and kindness, and a very intelligent and docile pupil. A good book for the young lady's boudoir, or the family library.

SEARS' NEW MONTHLY MAGAZINE, for January, 1843. New York: Robert Sears, 122 Nassau Street.

We verily thought that the last Magazine effort had been made; that the market was supplied, so that no place or corner was left for any more kinds of copies. But we are compelled to confess our error. There was one chink unoccupied, and Mr. Sears has discovered and filled it. And we hope no one will attempt to crowd in beside him, for he fills it well. This is an instructive Magazine, not up in an elegant style, and ornamented, not with fashion plates, but with numerous illustrative wood-cuts, of rare interest and beauty. We hope its unexceptionable character, and its adaptiveness to the family circle, will secure for it a liberal support.

THE PROPHECY OF DANIEL, LITERALLY FULFILLED. — This little book, of three Lectures, by the Rev. Nathaniel Colver, is just what is wanted at the present day. It was my pleasure to listen to two of these Lectures when they were delivered to full audiences in the Methodist Chapel. I was then much gratified with hearing, but I have since been equally, if not more so, by reading them.

There are certain periods of time when peculiar kinds of *malaria* prevail; and it is often difficult to say to what specific cause they are to be attributed, or to prescribe an appropriate remedy. There is much truth in the remark of Mr. C., that "the idiom of prophetic language is so highly figurative as to afford a rich field for the exercise of a fervid imagination. Nor is there wanting in men in general, a strong tendency to abandon the slower progress of sure-footed truth, and of stern and jealous investigation, for the more sunny and airy regions of the imagination, and for lofty flights of fancy." Mr. C. has given the subject a thorough investigation, as will be abundantly discovered by any one who will carefully peruse his Lectures. Every effort of this kind is calculated to be of essential benefit to the church, and should command the gratitude of all the various branches of Zion. — There is always danger, in every thing that verges towards controversy, of suffering ourselves to inhale an unchristian, uncharitable spirit; and I am happy to find that Dr. Colver has kept himself so free from any thing of this kind. It was scarcely possible for him, in discussing such a subject, where his opponents frequently manifest much confidence, to avoid some expressions which seem to have a double edge, and to cut both ways. I think, considering the difficulty of managing such a subject, Mr. C. has done remarkably well, and that his book will be instrumental of much good. It cannot be denied that there is need of such a work, and I hope it will have a wide circulation, and after 1843, be preserved as a memento of unbounded license to the imagination.

W. M. C.

MISSIONARY ECCLESIASTIC. — Contents of first number. 1. The Missionary Age, by the editors. 2. The Missionaries, a poem, by Bernard Barton. 3. History of the Baptist Missionary Society, Vol. 1, by the Rev. F. A. Cox, D. D. LL. D. 4. Selections from "The Jubilee of the World," by Rev. John Macfarlane, Scotland.

The volume of Dr. Cox's History contained in this number of the Ecclesiastical is itself worthy the price of the book's subscription. Reader, who have you done to assist in circulating the work? It has been made a cheap publication for general circulation; will the friends of the cause lend a hand to aid in scattering it through the land? Why not commence by ordering the work for yourself, and then persuade your neighbors to do the same?

THE RELIGIOUS AND LITERARY GEM, is the title of a cheap and beautiful monthly published in this city by Leland and Whiting. It is made up of original and selected articles of an elevated moral tone; and each number contains a handsome engraving. Price \$1.50 a year.

THE PROWLER for February has appeared. It is of the higher order of literary magazines — superior, we think, to the Ladies' Book or Graham's Magazine. Leland & Whiting, 75 Washington St.

THE LADIES' COMPANION for February has also appeared. We have not had time to examine it, except to look at the engravings, which are very fine.

THE SHEET ANCHOR, No. 2, abounds in interesting matter. We learn that the enterprise is succeeding even beyond the expectation of its originators.

THE MISSIONARY MAGAZINE of this month contains, beside valuable journals from the missionaries, an article on the duty of those who conduct the Holy Scriptures, a sketch of the character of John Williams, the Marist of Eromanga, and a short sermon of special interest from the words, "The people had a mind to work."

THE MASSACHUSETTS REGISTER is an invaluable publication to citizens of the State, and another volume of which has just appeared. See advertisement.

NEW WORK. — Messrs. Gould, Kendall & Lincoln are about to publish a book, entitled, "The Karens; A Memoir of Ko-Tia-Byu, the first Karen convert. By a Karen Missionary." It has been published at Tavy — printed on the Karen mission press; and is said to be a well written and exceedingly interesting sketch. The Tavy copy contains 148 pp. 12 mo.

For the Christian Reflector.

MR. EDITOR. — I notice in one of the daily papers a statement that the Rev. Mr. Coole's Society has raised eight hundred and fifty dollars for missionary and other charitable purposes. As this was mentioned as an instance of distinguished liberality, I thought I should like to know what the society with which I am connected has done lately, for the same objects. With the aid of another I soon reckoned up twenty-five hundred dollars raised within the past year for missionary and charitable objects. I belong to the First Baptist Society; and considering that we are not a wealthy people — mostly working men, I think we deserve at least equal credit with our Unitarian neighbors.

Yours truly, E. T.

ROCHESTER, N. Y. — It is less than thirty years since the present site of Rochester was an uninhabited wilderness. There is now here a city of twenty-two thousand inhabitants, and what is more remarkable, the man who felled the first tree, and killed the first bear, has lived to witness the growth of the city — the construction of two canals — the erection of the new aqueduct, one of the finest structures on the continent — and lastly, of a railroad, by which men can breakfast in this city, who breakfasted the day before in Boston, and dine the same day in Buffalo.

DAVID PARMENTER, the blind temperance lecturer of New Hampshire, writes to the Register that it is just ten years to Jan. 1st, 1833, since he delivered his first lecture, since which he has aided in the formation of one thousand Temperance Societies, and witnessed the reform of about one hundred individuals through his instrumentality. He is still in the field.

WE call attention to the notice of a meeting of the American Peace Society. There is much ignorance as to the design and practicability and exertions of the friends of peace. In view of the late successful negotiation between this country and England, and the new and more serious direction which has thus been given to public opinion on this subject, the present moment is a highly favorable one for pressing it on the attention of the community. We hope there will be a large attendance.

THE Rev. Daniel Taylor, late from Yorkshire, England, after having supplied the Baptist Church and Society in York, Livingston Co., N. Y., thirteen Lord's days, received from them an unanimous invitation to become their pastor, which he has accepted.

Several communications on hand are necessarily deferred.

Secular Intelligence.

Domestic News.

RIGHTS OF COLORED CITIZENS. — The Washington Correspondent of the New York Evangelist, writes under date of Jan. 20th, as follows:

For the first time since the anti-slavery movement began, we have this day had a favorable report made by one of the business committees on a question directly involving the rights of citizens of color to the protection of the constitution and laws of this country. Mr. Winthrop, on behalf of the late convention of colored seamen in our Southern ports, a report agreed to by seven of the nine members, and nearly approved by another, in which the question of law and justice are ably urged, and concluding with a series of resolutions directly declaring the seizure of such seamen, citizens of the United States, for no charge but that of having entered the port in violation of their lawful business, a violation of the Constitution, Art. IV, sec. 2, a breach of comity to foreign nations, a violation of the treaties, and also Art. VI, of the Constitution, a direct violation of the exclusive power of the general government to regulate commerce, and a direct, positive and permanent conflict with the express provisions and fundamental principles of our national compact.

THE MUTINY ON BOARD THE SOMERS. — The Evangelist says: "The court commenced its sittings on the 25th ult., and has consequently been occupied with the case more than three weeks. It is generally supposed that the report will be favorable to Capt. Mackenzie, and that it will recommend the Court Martial to be held. It is not unlikely that a criminal action will be brought in the civil court, at the instance of the friends of those who were hanged."

THE JOURNAL OF COMMERCE says: "We have learned positively that the Government have ordered a Court Martial to try Commandant Mackenzie. The officers who are to form the court are appointed, and the trial will commence immediately. Com. Mackenzie's brother, late District Attorney of New Orleans, has arrived here, for the purpose, it is supposed, of assisting his brother in the unpleasant ordeal he has to pass through."

PLANS OF SPENCER. — Commander Mackenzie has prepared a document in which he states, that he is ready to prove that while Spencer was at Geneva College his views were towards a piratical life, and that he was not to be trusted for a few years of mere life; as for a future state — rewards and punishments — he believed nothing in them; he would have a few merry years, and that would be the end of it; — that when Mr. Spencer was on board the Potomac, during her voyage from Boston to Rio, he concocted a plan for taking possession of that ship, murdering the officers, and making a pirate of her; — that he had his plans all made out as to future movements; where he would cruise; how he would manage to lay in provisions from time to time, and take water; — that to three or four of the forward officers of the Potomac he had imparted his projects, and that they were often discussed among the crew of the forward officers who were in his confidence; — that his plans then embraced the capture of India merchant ships, and the carrying off of passengers, and other projects equally atrocious.

YE THAT HAVE TREASURES, PREPARE TO REDEEM THEM. — The New Orleans Eclypse of the 8th inst. announces that the new American Theatre in that city was to be closed on the 14th, for want of support; and further, that the late manager, the manager, had determined to withdraw altogether from the theatrical profession. "Mr. Caldwell assigns, as a reason for taking this step, that the drama has sustained a shock, not only in this country, but in Europe, from which it cannot recover in a generation. He therefore looks to some other field of enterprise by which to sustain his fortunes. He announces that since the opening of his new theatre, the loss has exceeded \$200 per night; and he further states the astounding fact that since the completion of the St. Charles theatre on the 19th of Nov. 1842, he has incurred

losses in supporting it to the amount of \$100,000." — J. Com.

DEPARTURE OF MISSIONARIES. — We learn that the Rev. Justin Perkins, and Bishop Mar Yohannan, are soon to return to the country of the Nestorians, and are to be accompanied by David Stoddard, of Northampton, Mass. Whether Mr. Perkins, whose feeble health was the cause of the visit, has sufficiently recovered to accompany his husband, we do not know.

DIFFICULTY IN CINCINNATI. — A fact mentioned in the report made to the City Council by the officers of the water works, which shows the amount of embarrassment and distress there is in that community. Five hundred families have had their supply of water stopped, because they could not pay the rent.

JOHN ROSS. — The St. Louis Organ says that John Ross has been accused of defrauding the Cherokee nation of an immense sum of money. He has been called upon for a settlement of his accounts with the nation. Great excitement is expected to grow out of the proceedings.

Latest Foreign News.

The Steamship Caledonia arrived at this port on the 26th ult., having left Liverpool on the 4th. We give the following abstract of news.

ENGLAND. — Incendiarism has of late been very prevalent in various parts of the country. In one instance, in Surrey, property to the amount of £2,800 was destroyed. The income tax is still very unpopular, and there is daily an increase of riotous meetings. A petition for its repeal was presented to the House of Commons on the 14th ult., in a lodging house, Goodman's Fields, London, kept by a soap boiler named Cook. There were twenty-five lodgers, and out of that number eight were burned to death.

Mercantile letters received from Calcutta, state that it is in contemplation of the Indian Government, to maintain the number of steamers on the coast of India, although the war has terminated, so as to form an additional means of communication between England and Bombay or Calcutta.

The steamer Caledonia arrived on the 14th ult., bringing a majority of 39 to 30, to give the children of the Catholic poor a secular education in the corporation schools.

IRELAND. — Agrarian outrages continue. The ejection of tenants for small sums, still progresses, and the number of houseless wanderers is increasing.

Forty-eight tenants of the Marquis of Westminster were recently, by a decision of the petty sessions in Rocommon, convicted of cutting turf on land which had been in their possession for twenty years. The accused (men and women) were committed to prison. This is the way in which assassins and incendiaries are manufactured in Ireland — by the atrocity of law and the cruelties of the landlords.

An awful catastrophe occurred at a Catholic chapel at Galway on Christmas day. At early prayers, in the parish chapel, there was an immense concourse of people — the gallery, as it were, was full. A fire broke out, and in a few minutes the whole of the building was in flames. The fire was extinguished, but the damage was extensive. The church was a fine building, and the loss was considerable.

SCOTLAND. — The feud in the church continues and gains strength as it gets older. Dr. Chalmers, on behalf of the late convention of non-intrusion ministers at Edinburgh, has addressed a long memorial to government, which declares their determination to relinquish the non-intrusion principle, and to accept of the terms offered by the government.

The Caledonian Mercury states that the government have resolved not to yield to the demands of the non-intrusionists, as expressed at the last general assembly, and at the recent convention. The distress in Paisley continues, and is daily increasing. On the 14th ult. it was stated that the number of unemployed hands amounted to 11,800. Government has refused to give further aid to the destitute population.

SYRIA. — The news from Syria is alarming. The Sheikh Seid Hani has escaped from the hands of the Ottomans, who were determined to put him to death. He is now in the hands of the British, and is being treated with great respect. The news from the East is very alarming, and the situation of affairs is very serious.

CHOLERA IN BURMAH. — According to the latest advices from the East India, the cholera was raging in Burmah to a fearful extent. Whole villages in the interior have become deserted, and the inhabitants being cut off from the sea, have had to die for want of food and medicine.

Congressional.

MONDAY, JAN. 16th. — In the Senate, various unimportant petitions were presented.

In the House, the question was discussed whether a bill should be reported for the purpose of repealing the Bankrupt Law. Decided affirmatively. Yeas 112, nays 81. So the Committee had leave to retire for the purpose of executing the order of the House.

Tuesday, Jan. 17th. — In the Senate, the bill to incorporate the New Bedford Orphan Asylum, was read a second time. The bill to repeal the Insolvent Laws, and on the question of its third reading, a warm debate arose, in which Mr. Quincy and others, of Boston, pleaded for postponement on account of the importance of the bill, and the uncertainty as regards the result.

Mr. Abbot of Middlesex, moved to amend by excepting all cases commenced from the effect of the repeal, which was adopted.

In the House, petitions were presented and referred. On motion of Mr. White of Tarrant, ten o'clock was assigned as the hour of meeting on and after Monday next.

An order from the Senate on retrenchment was adopted. The order of Mr. Kimball on the expenses of the State then came up, and was debated, when an amendment was offered, that the Secretary include all expenses of the State.

JANUARY 27th. — In the Senate, two orders were presented by Mr. Gougeon — one for information when the State Map would be finished, and the other on Education, which were referred.

A number of bills were passed to second and third readings, among others one to repeal the Intermarriage Law; 12 yeas, 9 nays.

In the House, after petitions, &c., were presented and referred, Mr. Colby, of New Bedford, from the committee on the Judiciary, made a report accompanied with a bill, respecting Houses of Correction, which was ordered to be printed.

A bill to limit the trustee process to sums over twenty dollars, was read a second time. Mr. Savory, of Carver, moved that an order reducing the pay of members, be taken from the files, which was negatived by a large majority.

A communication from the Governor in relation to the arms loaned to Rhode Island, was read and referred to a special Committee.

On motion of Mr. Montgomery, of Boston, the order of the day was taken up; being Mr. Kimball's order in relation to the expenses of the State, and this subject was before the House one o'clock.

JANUARY 28th. — In the Senate, Petitions, &c., were presented and referred.

Bills granting further time to the Middlesex and Norfolk banks to settle their affairs, were passed to be engrossed.

An order from the House — that the committee on Banks and Banking consider the expediency of a bill to compel the several banks in the State to make a monthly publication, in two or more public prints, of all debts, credits, loans and issues, together with the names of such persons as may be indebted to said banks, either in individual or corporate capacity. And also, the expediency of giving to stockholders the power to examine the books, accounts and transactions of such banks as they may choose to demand.

The orders of the day were taken up, and the bill to repeal the Intermarriage Law, was passed to be engrossed.

A bill to abolish relations in railroad cars in relation to color, was taken up and debated at some length, and an amendment was offered to the bill increasing the penalty for disobeying the law, to six months imprisonment, or a fine of five hundred dollars, and the bill passed to be engrossed almost unanimously, when the Senate adjourned.

In the House, yesterday, Mr. Kimball's order on the State expenses, was passed, after being amended by that gentleman so as to distinguish between the ordinary and extraordinary revenue and expenditures. To-day, after petitions, &c., were referred, Mr. Thomas, of Charleston,

The Congressional proceedings of Monday in the House, consisted principally of a debate on the report of the committee of Ways and Means, on the resolution, "Resolved, That the morning business having been gone through with, Mr. Linn called for the special order of the day, which was the Bill providing for the occupancy of Oregon territory. After a warm debate the subject was informally passed over, and after the President had signed a few bills, the Senate went into Executive session, and soon after adjourned.

In the House, Mr. Adams, from the Committee of Foreign Affairs, reported a bill, carrying out the recommendations of the President in his Special Message, in relation to the Sandwich Islands, and our commercial intercourse with China, which, on his motion, was referred to the Committee of the Whole. Mr. Davis, of Ky., presented a bill to reduce the number and compensation of the officers engaged in the collection of the customs in the port of New York. The next business in order was the resolution accompanying the report of the Committee of Ways and Means adverse to the Exchequer. Mr. Cushing addressed the House in defense of an Exchequer system.

WEDNESDAY, JAN. 25th. — In the Senate the only business of importance was the continued debate on the Oregon bill. The bill was laid over until Friday, when the Senate proceeded to the consideration of some measures of a private and local character.

In the House, Mr. Wise, from the Select Committee on the subject, reported a bill providing for the establishment of a Government Office for Printing, Binding, &c. The purpose is to separate the public printing altogether from the press. The bill was read twice, and referred to the Committee of the Whole. The House then resumed the consideration of the special order, by the resolution heretofore reported by Mr. Fillmore, on the Exchequer, which resolution, accompanied by a number of communications from the Executive Departments were presented, and ordered to be printed. The House then adjourned.

The earthquake, recently felt in several of the Western States, is alluded to by the Indiana Sentinel. "Its effect was sensibly to agitate the heaviest buildings, in some so much as to cause doors to fly open, and in others to dislocate the hinges; its duration was, as near as we can ascertain, one minute."

The President of the Canal Bank of New Orleans, Mr. von B. Ogden, says the Picayune, is supposed to have been accidentally killed, or murdered, on the 3d inst. He was last seen riding on a horse along the road in Carroll, and the horse has been found without the rider.

The report from Paisley says, "work of all kinds continues to get every day more difficult to be obtained in this quarter, and the increasing destitution of the mass of the population boggles all description."

Powers, the sculptor, who is now in Italy, writes a letter to a friend in Cincinnati, in which he states that an attempt was recently made to assassinate him.

It is said that Mr. Bancroft has just sent to the press the fourth volume of his valuable "History of the United States."

The Society for the Propagation of the Gospel in Foreign Parts, intend establishing a Mission at Hong Kong, and will raise a special fund for that purpose.

LOUIS PHILIPPE patronizes American skill. Wm. Morris, of Philadelphia, was lately received at Court with marks of peculiar favor, having presented to the King a small locomotive constructed on the most approved principles. He also received, as a testimony of his Majesty's satisfaction, a gold medal with the King's effigy, a gold box richly ornamented with diamonds, and, besides, an order for the immediate construction of several locomotives.

A meeting is about to be held in Dublin to determine upon a national testimonial of Father Mathew's services in reclaiming his countrymen to temperance.

A monument to Zachariah Meneely, the celebrated anti-slavery advocate, has lately been erected in Westminster Abbey.

THE HON. JOHN J. CRITTENDEN has been re-elected to the United States Senate by the Kentucky Legislature. This is worthy of the State, and Mr. Crittenden is worthy of her highest confidence. Col. R. M. Johnson was his opponent; the vote stood 88 to 43.

An insane person recently discharged a pistol at Mr. Clay, as he was leaving the Supreme Court, at New Orleans. The ball lodged in the ceiling.

The N. Y. Aurora states, that John Jacob Astor has received of the Glasgow and London Company to the amount of half a million of dollars, negotiated in Europe.

THE CATHOLIC CHURCH at St. Philippe, near Laprairie, says the Montreal Herald, was destroyed by fire on Saturday last. The sacred vessels and vestments were saved with difficulty by the Rev. Pere Oblat, who three times ventured among the flames.

An English paper says that a pair of boots were received at the Glasgow post office, through the mail, to be sent to Bombay. The postage amounted to 2s, or nearly thirty dollars!

A splendid steamer has just been launched at New York, for the Troy Company. She is three hundred and thirty feet long, and about one thousand tons burthen.

Another large cotton factory has gone into operation at Manayunk, Penn., giving employment to five hundred persons.

When the Sandusky Railroad is finished, Cincinnati will be within a three days' ride of Boston.

Haeliole, ambassador from the King of the Sandwich Islands to the United States, in going from New York to New Haven lately, in the steamboat Globe, was not allowed to eat his breakfast with the other passengers, but had to wait and eat with the servants.

A new drama has been introduced into the theatre at Cincinnati, called "John C. Colt, or the unhappy man." The theatre is for some called a school of morals.

Editors are generally so poor themselves, that they cannot contribute liberally to relieve the sufferings of the afflicted; but they are always prompt to call the attention of the rich to subjects of charity, and perhaps they thus do as much real good as their wealthy neighbors, who throw down but a scanty pittance.

The fare from Boston to Liverpool, per Royal Mail Steamers, has been reduced to one hundred and twenty dollars. The fare to Halifax remains the same as heretofore.

A person by the name of John Criv, lately shot himself in Charleston, S. C., in a fit of intemperance. He owned a pack of trained hounds, for the purpose of catching and running down fugitive negroes. It is possible that such barbarity can exist in this country?

Coffee made out of sweet potatoes is highly recommended. The potatoes are pounded, sliced, roasted, and steeped, like the coffee berry. It has the flavor of cocoa, and requires very little sugar.

Summary.

SLAVE TRADE IN CUBA. — We are enabled to state that the slave trade continues in Cuba with almost as much activity as heretofore, and that the efforts of the anti-slavery committee general has received recent orders to visit at least three cargoes of slaves have been seized and made emancipations of; but for one cargo seized three are successfully landed. The greatest traffic is now maintained on Trinidad de Cuba. Three slaves were recently fitted out at that port. On the 30th of July, a slave landed three hundred and fifty slaves in the city of Matanzas, under the very eye of the public; and after they had left the city, the Governor, Garcia Ona, sent officers on board the vessel to report whether she had brought slaves or not. One hundred of these victims were sent to the state of the governor. Another landing of Africans very lately took place at Santiago de Cuba; about half of whom were, under unfavorable circumstances, seized and sent to Havana, to become slaves under the name of emancipations. — Anti-slavery Reporter.

The earthquake, recently felt in several of the Western States, is alluded to by the Indiana Sentinel. "Its effect was sensibly to agitate the heaviest buildings, in some so much as to cause doors to fly open, and in others to dislocate the hinges; its duration was, as near as we can ascertain, one minute."

The President of the Canal Bank of New Orleans, Mr. von B. Ogden, says the Picayune, is supposed to have been accidentally killed, or murdered, on the 3d inst. He was last seen riding on a horse along the road in Carroll, and the horse has been found without the rider.

The report from Paisley says, "work of all kinds continues to get every day more difficult to be obtained in this quarter, and the increasing destitution of the mass of the population boggles all description."

Powers, the sculptor, who is now in Italy, writes a letter to a friend in Cincinnati, in which he states that an attempt was recently made to assassinate him.

It is said that Mr. Bancroft has just sent to the press the fourth volume of his valuable "History of the United States."

Poetry.

For the Christian Reflector.

O, mourn not for the Dead.

BY THOMAS L. HARRIS.

O mourn not for the dead—
The holy dead! who, while they lingered here,
A sacred, heavenly influence round them shed,
That came from some bright, pure and sinless
sphere.

The grave to them was but a path, whose way
Led to the mansions of unclouded day.

O mourn not for the dead,
The immortal dead! the passionate, the strong,
Whose bright, ethereal spirits here seemed wed
To we and grief—to suffering and song
They sweep their lyres, from passion-gusts
set free.

In the fair land of ceaseless melody.
O mourn not for the dead,
The nameless dead! whose memories are hid,
O'er whom oblivion's dusky pall was spread,
When fell the dust upon their coffin's lid;
Their sorrows o'er, all peacefully they rest,
In dreamless slumbers on earth's quiet breast.

O mourn not for the dead,
The early dead! too pure on earth to stay,
They in the spring-time of their beauty died;
By angel wings upborne, they sped their way—
Left their dark birth-place on earth's wintry
soil,
To bloom within the paradise of God.

O mourn not for the dead,
The lonely dead! who seemed unto thee given,
To lead life's pathway blossom to the tread,
But who are dwelling in their native heaven,
And looking down with earnest, loving eyes
Upon thee from the bright and glowing skies.

O mourn not for the dead,
The broken-hearted dead! a shadow fell
Upon their pathway when their hopes had fled;
Earth's sunshine failed that shadow to dispel,
But now they rest in a far happier sphere,
A heavenly hand hath wiped away each tear.

O mourn not for the dead!
Though dimness round thy loved and cherished
lies,
He whose wrung, sorrowing heart hath often
bled,
Learns from life's woes how sweet it is to die—
To hear, while earthly sorrow grows faint and
dim,
The breathing notes of hymning seraphim.

O mourn not for the dead,
Nor muse in sadness o'er the lonely tomb;
Though shadowy gloom is now around it
spread,
Yet light from heaven will dissipate that gloom.
Look earnestly, see beaming from afar,
O'er its dark portals, faith's outshining star!
Utica, N. Y.

The Sabbath at Sea.

BY MRS. SIGOURNEY.

Swift o'er the tossing deep,
As woke the Sabbath-day,
With favoring breeze, and snowy sails,
A bark pursued its way;
When lo! a gush of music sweet
Came from its lonely breast,
A holy voice of hymns that lulled
The watchful wave to rest.

Upon the sheltered deck
Was held a sacred rite,
The worship of old ocean's King,
The Lord of power and might,
Who with a simple line of sand
Doth curb its monstrous tide,
And lays his finger on its mane,
To quell its fiercest pride.

High words of solemn prayer
Each listening spirit stir,
And by the fair young babe knelt down
The bronzed mariner;
On couch and mattress ranged around,
The sick forgot their grief,
And drank the healing love of heaven,
As dew, the thirsty leaf.

Poor Erin's ardent sons
Up from the stowage came,
And in their rude response invoked
Jehovah's awful name;
While little children gathered near,
Blest in their guileless years,
Hands folded close, and lips apart,
And thoughts that moved to tears.

Filled with the scene sublime,
The priestly heart grew bold
To speak with eloquence of Him,
Who the great deep controlled;
And lo! his youthful brow,
And deep his tuneful voice,
That warned the sinner to repent,
And bade the saint rejoice.

A spell was on the heart,
That bowed the proudest head;
Above us, the eternal skies,
Beneath our feet the dead—
The dead—who knew no burial rite,
Save storm or battle cry,
Whose tombs are where the coral grows,
And the sea monsters lie.

It is a blessed thing,
In God's own courts to stand,
And hear the pealing organ swell,
And join the prayerful band.
Yet who in full dependence feels
That One alone can save,
Until his feeble life he throws
Upon the faithful wave!

It is a blessed thing,
To heed the Sabbath chime,
And on "neath summer foliage walk
To keep the holy time;
Yet who hath all devoutly praised
Him, who his breath hath kept,
Until the strong unquenching surge
Raged round him while he slept?

Earth, the indulgent nurse,
With love, her son doth guide;
His safety on her quiet breast,
Befores an unborn pride;
But ocean, kind severe,
Doth mock his trusting gaze,
And try the fabric of the faith,
By which on heaven he stays.

Again, that tuneful sound
Steals o'er the watery plain;
How passing sweet are Zion's songs
Amid the stranger-land!
Our vessel taught them to the winds,
And bade the intrusive billows hush
In their tremendous play.

Throughout the broad expanse,
No living thing is seen,
Except the stormy petrel's wing
That flutters in the breeze.
Praise! praise! methinks the hoarsest surge
Might learn that lesson well,
Which even the infant dolphin's breath
To earth's fair flowers doth tell.

What though the tender thought
Of loved ones far away,
Steal lingering to the moistened eye
"Mid prayer and chanted lay,
And hopes that blossom here,
And hallowed memories cling around
This Sabbath on the Sea.

The Family Circle.

The Boston Recorder gives a very interesting account of a scene which recently passed in a minister's family, the principal incidents of which we have thought might be interesting to the readers of the Reflector. The first part of the article is an account of the New Year's sermon of the pastor of the Congregational Church in Woburn, it being the 21st anniversary of his ordination. The writer then proceeds as follows:

The next evening, Jan. 2, was not without deep interest, to the pastor and his beloved family, and to the dear people of his charge. For in accordance with previous, spontaneous arrangements, made by the parishioners, a "Donation Party" assembled, at an early hour, at the house of the pastor, composed of ladies and gentlemen, children and youth of both sexes, to the number of more than three hundred, to present to him and his family, according to their respective convenience, some suitable token of their affection and respect, in view of their obligations to him and the beloved partner of his joys, sorrows, and labors, for the constant and lively interest they have uniformly taken in the temporal and spiritual welfare of his beloved flock. These free-will offerings, it is believed, would have been acceptable to them, not so much on account of their intrinsic value (although they were valuable, various, and tasteful) as on account of their being an expression of gratitude and love to him, who, for more than twenty years, has been their "servant for Jesus' sake."

Among the donations, presented on the joyful occasion, there were Wood, Hay, Flour, Meat, Poultry Butter, Hams, Shoes, Slippers, several barrels of Apples, Clothing and Cloth, Loaf and Common Sugar, Tea, Coffee, and other groceries, Books and Stationery, two silver Table Spoons and a dozen Tea Spoons, a number of various ornamental and fancy articles, together with about \$40 of money. Among the fancy articles were two beautiful Cane, one of which, together with a neat Mahogany Box, was manufactured from a fragment of the communion table of the former meeting-house. The value of these donations was estimated at about \$150. It ought to be mentioned, that articles of refreshment, for the occasion, such as cold ham, bread, pies, cake, fruit, &c. were liberally provided by the donors. This "Donation Party" did not spring up on account of the pressing wants of the pastor, or a general belief of the incompetency of his salary, at the present time. For such circumstances were not supposed to exist. It originated in the love and respect of the people for their pastor. It added to his ability and convenience, to do what, it is believed, he is ever inclined to do, viz., to "do good and communicate." He and his "better part" must excuse me, when I feel it my duty to state, that they did not forget to remember the poor on the occasion. For I am under a great mistake, if he did not, early the next morning, visit the poor house with his sleigh, liberally loaded with such good things as its occupants do not, every day, partake of. This, I conceive, is "visiting the widow and the fatherless," the poor and the needy, "in their afflictions." My mistake is equally egregious, if he did not, the same day, send off by his son \$50 in cash to Amherst College; and, the next week, present to an Agent of Gilmanston Theological Seminary not less than \$25, for the benefit of that truly useful Institution.

If the good people in Woburn have been liberal and judicious in their arrangements for this "Donation Party," we would respectfully say to our neighbors and others, "Go, and do likewise." For, in this, as well as in other ways, they will strengthen the hands, and encourage the hearts of those servants of Christ who are "instant in season, and out of season," for the promotion of their spiritual and everlasting good. "And if they have sown unto you spiritual things, it is a great thing, if they shall reap your carnal things!"

At the time of Mr. Bennett's settlement in this place, his church and people were unanimous in their call to him to become their pastor. This unanimity has, happily, continued to the present time. While many of our churches and religious societies have, within our just and reasonable compass, become dissatisfied with their minister, and inconsiderately dismissed him, it has been the reverse in this place. They continue to believe, that they have an able, faithful, and affectionate minister, and are satisfied; and, we trust, thankful. They also, consider it proper, occasionally, to manifest their confidence in him, and their love and esteem for him, by some external token of friendship and cordiality. Amidst the smiles of Providence upon their labors, they do not forget "the Levite within their gates." And here I must be permitted to remark, that it would be exceedingly happy, both for minister and people, if his hearers were disposed duly to appreciate the worth and usefulness of a faithful minister; especially, when they have no just excuse for dissatisfaction, or alienation of affection, but much reason to "esteem him highly in love for his work's sake."

At the "Donation Party" in this place, the following appropriate Hymns, the first written by the wife of the pastor, and the other by the wife of one of the deacons, were sung on the occasion:—

The Pastor, wife and children too,
Now bid you welcome here,
Neighbors and friends, to each of you,
We wish a happy year.

We gladly meet together here;
To end this cheerful day,
With joy to greet the new-born year,
In this kind, social way.

True, we might say the same in prose,
But this new way to show
Your love, as you may well suppose,
Makes words in numbers flow.

(CHORUS).—We gladly meet, &c.
For presents you have hither brought,
And words of skill by fair hands wrought,
In memory shall be kept.

Our wish for you in turn is told,
May health and wealth increase,
May each new year extend the fold
In holiness and peace.

(CHORUS).—We gladly meet, &c.
As you on us your gifts bestow,
Kindly to cheer our way,
May God by us as graciously flow,
And thus your deeds repay.

(CHORUS).—We gladly meet, &c.
As circling years pass quickly by,
We all are hastening home,
Life's golden cord will soon untie,
And the great God will come.

(CHORUS).—Then may we meet, &c.
We've met to wish thee, Pastor dear,
To thee and thine, a happy year,
That choicest blessings from above,
May fill your hearts with joy and love.

We bless the Holy One in heaven,
That such a Teacher has been given,
For more than twenty festive years,
To share in all our hopes and fears.

Accept the tokens of our love,
Though small their worth, yet may they prove
Thy people's wish, that thou may'st share
Their temporal—'till thy heavenly care.

And now once more before we part,
Accept the warm from each heart—
For thy future years be light!
—Pastor and friends, good night—good night."

The music, together with the devotional exercises, rendered the season peculiarly interesting and profitable to those present. The large company separated at a little past 9 o'clock, with kind feelings towards the affectionate pastor and his respected family, and towards each other, having spent the evening in a very pleasant, social, and, as they believe, profitable manner.

The Portraits.

Did you ever hear the story of the two portraits? Come! I will tell it to you; for it is a striking one.

A painter who wanted a picture of a saint, drew the likeness of a child at prayer. The little suppliant was kneeling by the side of his mother, who regarded him with tenderness. The palms of his lifted hands were reverently pressed together; his rosy cheeks spoke of health, and his mild blue eyes were upturned with an expression of devotion and peace. This portrait of young Rupert was highly prized by the painter; he hung it up in his study, and called it Innocence.

Years rolled along, and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often had he thought of painting a contrast to his favorite portrait; but opportunity had not served. He had sought for a striking model of guilt; but had failed to find one. At last, he effected his purpose by paying a visit to a neighboring jail.

On the damp cold floor of his dungeon, lay a wretched culprit, named Randal, heavily ironed. Wasted was his body, worn was his cheek, and anguish unutterable was seen in his hollow eye; but this was not all; vice was visible in his face, guilt was branded, as with a hot iron, on his brow, and horrid imprecations burst from his blaspheming tongue. The painter executed the task to the life, and bore away the successful effort of his pencil. The portrait of young Rupert and old Randal were hung side by side, in his study; the one representing Innocence, the other Guilt. But who was young Rupert, who knelt in prayer by the side of his mother in meek devotion? And who was old Randal, who lay manacled on the dungeon floor, cursing and blaspheming? Alas! the two were one! Young Rupert and old Randal were the same. Led by bad companions into the paths of sin, no wonder that young Rupert found bitterness and sorrow. The brow which in childhood was bright with peace and joy, in years became darkened with guilt and shame; and that heart which once was the abode of happiness, afterwards became the habitation of anguish. Fathers, tell the tale to your children! Mothers, whisper it in the ears of your lisping little ones, that they may know besides the exceeding sinfulness of sin, and the exceeding deceitfulness of the human heart. Well may youth and age walk humbly before God, putting up the prayer, "Keep me under the shadow of thy wings." Ps. 17: 3.

Thoughts for the Thoughtful.

At the time of Mr. Bennett's settlement in this place, his church and people were unanimous in their call to him to become their pastor. This unanimity has, happily, continued to the present time. While many of our churches and religious societies have, within our just and reasonable compass, become dissatisfied with their minister, and inconsiderately dismissed him, it has been the reverse in this place. They continue to believe, that they have an able, faithful, and affectionate minister, and are satisfied; and, we trust, thankful. They also, consider it proper, occasionally, to manifest their confidence in him, and their love and esteem for him, by some external token of friendship and cordiality. Amidst the smiles of Providence upon their labors, they do not forget "the Levite within their gates." And here I must be permitted to remark, that it would be exceedingly happy, both for minister and people, if his hearers were disposed duly to appreciate the worth and usefulness of a faithful minister; especially, when they have no just excuse for dissatisfaction, or alienation of affection, but much reason to "esteem him highly in love for his work's sake."

At the "Donation Party" in this place, the following appropriate Hymns, the first written by the wife of the pastor, and the other by the wife of one of the deacons, were sung on the occasion:—

The Pastor, wife and children too,
Now bid you welcome here,
Neighbors and friends, to each of you,
We wish a happy year.

We gladly meet together here;
To end this cheerful day,
With joy to greet the new-born year,
In this kind, social way.

True, we might say the same in prose,
But this new way to show
Your love, as you may well suppose,
Makes words in numbers flow.

(CHORUS).—We gladly meet, &c.
For presents you have hither brought,
And words of skill by fair hands wrought,
In memory shall be kept.

Our wish for you in turn is told,
May health and wealth increase,
May each new year extend the fold
In holiness and peace.

(CHORUS).—We gladly meet, &c.
As you on us your gifts bestow,
Kindly to cheer our way,
May God by us as graciously flow,
And thus your deeds repay.

(CHORUS).—We gladly meet, &c.
As circling years pass quickly by,
We all are hastening home,
Life's golden cord will soon untie,
And the great God will come.

(CHORUS).—Then may we meet, &c.
We've met to wish thee, Pastor dear,
To thee and thine, a happy year,
That choicest blessings from above,
May fill your hearts with joy and love.

We bless the Holy One in heaven,
That such a Teacher has been given,
For more than twenty festive years,
To share in all our hopes and fears.

Accept the tokens of our love,
Though small their worth, yet may they prove
Thy people's wish, that thou may'st share
Their temporal—'till thy heavenly care.

And now once more before we part,
Accept the warm from each heart—
For thy future years be light!
—Pastor and friends, good night—good night."

The music, together with the devotional exercises, rendered the season peculiarly interesting and profitable to those present. The large company separated at a little past 9 o'clock, with kind feelings towards the affectionate pastor and his respected family, and towards each other, having spent the evening in a very pleasant, social, and, as they believe, profitable manner.

Did you ever hear the story of the two portraits? Come! I will tell it to you; for it is a striking one.

which I never expected to witness in the human countenance. On the second day, the temporary excitement had subsided; and turn which way I would, I encountered every form of entreaty from those whose condition left no need of words to stir compassion: "Sergeant Major, oh! how I suffer! Dress my wounds! do dress my wounds!" "Doctor, I command myself to you. Cut off my leg! Oh! I suffer too much!" And when these entreaties were unavailing, you might hear, in a weak, inward tone of despair, "I shall die! I am a dead man!"

In the hospitals of Wilna there were left more than 17,000 dead and dying, frozen and freezing. The bodies of the former were taken up to stop the cavities in the windows, floors, and walls; and in one corridor of the Great Convent, above 1500 were piled up transversely like pigs of lead or iron!

For the Christian Reflector.

The Convert.

In darkness long my soul had strayed,
Ere I the Saviour's voice obeyed;
A thousand charms to those above,
Had claimed my best, my warmest love.

My soul, infatuated, groaned
"Neath sins, which nature vile had owned;
So weak, so self-deceived and blind,
Reason had e'en its throne resigned.

Amid this darkness most profound,
I heard a strange, unearthly sound;
"Sinner!"—I felt it import true;
"The Saviour died to ransom you."

My soul received the wanted light,
Which chased the shades of nature's night;
The spell of folly's charms had broke;
The Spirit's still small voice had spoke.

As gently falls the dew of eve,
I felt the Spirit's influence breathe;
I saw not, yet I felt its power
To guide in this important hour.

The precious Lamb on Calvary slain,
Had died for me, and rose again;
He saw me, bowed with guilt and fear,
Brought pardon and deliverance near.

His righteousness and truth I own,—
Would humbly fall before his throne,
Would plead his gracious promise given,
To an inheritance in heaven.

N. P. L.

Newton Theological Institution.

The following is the list of the officers and students now connected with this institution, together with the Report of the Faculty, as taken from the Catalogue for the year 1842—3.

FACULTY.

Rev. Barnas Sears, President, and Professor of Christian Theology. Rev. Ira Chase, Professor of Ecclesiastical History. Rev. Henry J. Ripley, Professor of Sacred Rhetoric, and Pastoral Duties. Rev. Horatio B. Hackett, Professor of Biblical Literature and Interpretation.

STUDENTS.

Senior Class.—Oliver Fisk, Lowell. Abraham H. Granger, Suffolk, Ct. Silas Evermore, Worcester. Epenetus A. Marshall, Watonson, Ga. Stephen H. Mirick, Salem. George W. Samson, Worcester.

Middle Class.—Obil W. Briggs, Middleborough. George W. Cate, Hampden. N. H. William C. Child, Westerlo, N. Y. Benjamin A. Edwards, Framingham. Peter C. Edwards, Society Hill, S. C. Joseph C. Hartshorn, Chelsea. Thomas Merrill, Newbury. Charles Platts, Saybrook, Ct. Horace Richardson, Cornish, N. H. John C. Stockbridge, N. Yarmouth, Me.

Junior Class.—Kendall Brooks, Jr., Roxbury. Isaac J. Burgess, Boston. Samuel L. Caldwell, Newburyport. Charles K. Colver, Boston. Henry V. Dexter, Wayne, Me. Ebenezer Dodge, Salem. John Hunt, Lowell. J. Seaton James, Philadelphia. Heman Lincoln, Jr., Boston. Isaac Niles, Jr., Wilmington, N. Y. Edward W. Pray, Boston. Julius S. Shailer, Saybrook, Ct. Josiah T. Smith, Williamstown. Franklin Wilson, Baltimore, Md.

RESIDENT STUDENTS.

William B. Green, Boston. Reuben A. Henry, Kingston, Pa.

RECAPITULATION.

Senior Class, 6. Middle Class, 10. Junior Class, 15. Resident Students, 21. Total, 33.

REPORT OF THE FACULTY FOR THE YEAR ENDING AUGUST 24, 1842.

The studies that have been pursued in this Institution during the past year, are specified in the following statements of the Professors in their respective departments of instruction, viz:

1. In Biblical Literature and Interpretation. The exercises have been continued during the year without interruption. The exercises of the Junior Class have been as follows, viz: Genesis; the Hebrew Grammar recited and frequently reviewed. Grammatical exercises have also been connected with nearly every Hebrew recitation during the year. Conant's Catechism read and reviewed twice. Selections from the twenty-first chapter of Exodus, the fifth of Judges, the first of Lamentations, thirty Psalms, Messianic and others, the whole of Ecclesiastes, fourteen chapters of Isaiah, the Book of Nahum, and four chapters of Ezra, including the Chaldee portion of the book, with exercises in the Chaldee Grammar. The members of the class have been also required to write dissertations, and analyses of all the books of the Old Testament.

In the Greek of the New Testament there have been grammatical exercises, in which the Grammar of Winzer and Eysen have been employed. Read of Newcomb's Harmony of the Gospels, Parts I, II and III; selections from Parts IV and V; and all of Part VI, with dissertations on critical and other topics connected with the Gospels. Read also Paul's Epistle to the Romans, the Epistle of James, the three Epistles of John, the Epistle of Jude, and five chapters of the Book of Revelation. On every book of the New Testament also, there has been a dissertation written and analyzed given. Selections from the Greek and in the Hebrew recitations in the early part of the year were more of a grammatical and critical character; in the latter part, they were more exegetical. In connection with the recitations, short and familiar lectures have, from time to time, been given on biblical chronology, principles of interpretation, the Greek of the New Testament, the Hebrew and its cognate languages, and on other subjects connected with the department.

2. In Christian Theology the Middle Class have pursued substantially the same course as that which was adopted the last year. The Professor in this department, instead of using text-books, has marked out a course of his own. For three days in the week subjects have been presented to the class for their examination, the more important points of inquiry have been suggested, and the best aids have been mentioned. During the exercise itself, (always one day or more) after the subject has been given out, some one of the class has been called on to exhibit his views on a particular point, with the reasons for them; others have then remarked upon the justness of those views and the validity of the reasoning, on which a general discussion has ensued, each part of the subject being taken up and disposed of in its natural order, and each inquiry prosecuted or suspended at the discretion of the teacher. The teacher's instructions have been interwoven with these discussions, or superadded to them, as the nature of the case required. Two days in the week have been devoted to essays, written in as condensed a manner as possible, either on the most important and difficult subjects which had been before the class, or on collateral subjects, not properly embraced in the theological course. Two students have been appointed to investigate the same subject for several days, the one being required to write an essay on it as perfect as possible, and the other to prepare a written criticism upon the essay. On the day on which the essay was to be presented, the class have prepared themselves to discuss the whole subject. Two days in the week, at a different hour from the ordinary recitation, there have been subsidiary exercises, which have generally consisted in reading, for theological purposes, purely, the older writers. Such Latin works as those of Turretin and Buddeus have been selected. English authors have been read privately. The most important topics in Christian Ethics, not included in our manuals of Moral Philosophy, have been incorporated the past year with Christian Theology.

3. In Ecclesiastical History, the Senior Class have been conducted over a course in which they have studied Gieseler's Text-Book, Mosheim's Institutes, Eusebius's History, and others, in connection with lectures, essays, and family discussions. (3.) Senior Class. Porter's Lectures on Homiletics have also been conducted over a distinct course on the History of Doctrines; and have read, in Greek, some of the so called canons of the Apostles, and in Latin, select portions of Augustine's City of God.

4. Sacred Rhetoric and Pastoral Duties. (1.) Junior Class. The members of this class have had exercises in English composition, as arranged as to require from each an essay once in a month. (2.) Middle Class. A weekly exercise has been attended by this class, in which Campbell's Lectures on Pulpit Eloquence, Fenelon's Dialogues on Eloquence, and Porter's Lectures on Homiletics have been recited. Printed sermons, orations and essays have been analyzed by the students, both with oral remarks and with written critiques. Original plans of sermons presented for social criticism and subsequent examination by the officer. Original sermons by each student have been read before the class for social criticisms, and privately before the officer to whose personal examination they have afterwards been submitted. Printed sermons have been analyzed, and critiques written on them. A course of lectures has been read to the class on Rhetoric as applied to preaching; and a course of lectures on Pastoral Duties. During a part of the year exercises were held in extemporaneous speaking, in which all the classes participated.

The amount of preaching by the students the past year has been diminished to fifty-nine Sabbaths, for which \$162.60 have been received. The occasional preaching of students, while abroad, for the personal accommodation of their pastors or particular friends, and the religious services conducted by students where there is no church, and no compensation, are not included in this account. During the last winter arrangement was made for the kind of service, which it was thought inexpedient to bring under a very rigid supervision.

Four students have been dismissed during the term of study, and twelve have finished their studies and taken their dismission this day. The present number belonging to the Institution is nineteen.

In concluding their report, the Faculty cannot withhold the expression of their high gratification with the fidelity and zeal with which the Rev. J. A. B. Stone has discharged his duties as temporary teacher in the department of Biblical Literature and Interpretation.

J. B. Sears, President.

Newton Theo. Institution, Aug. 24, 1842.

Godly Books.

In 1626, a pamphlet was published in London, entitled "A most delectable, sweet, perfumed nosegay, for God's saints to smell at." About the year 1646 there was published a work entitled "A pair of bellows, to blow off the dust cast upon John Fay;" and another called "The Snuffers for Divine Love." Cromwell's time was particularly famous for titles of this kind. "Hooks and Eyes for Believers Breaches;" and another who professed a wish to exalt poor human nature, called his labors "High heeled Shoes for Dwarfs in Holiness;" and another, "Crumbs of Comfort for the Chickens of the Covenant." A Quaker, whose outward man the powers thought proper to imprison, published "A Sign of sorrow for the Sinners of Zion, breathed out of a Hole in the wall of an Eastern Vessel, known among men by the name of Samuel Fish."

About the same time there was also published "The Spiritual Mustard Pot, to make the Soul sneeze with Devotion." "Salvation's Vantage Ground, or a Leaping Stand for Heavenly Believers;" another, "A Shot at the Devil's head quarters through the tube of the Cannon of the Covenant."

This is an author who speaks plain language, that the most illiterate reputation, the Greek of the New Testament, the Hebrew and its cognate languages, and on other subjects connected with the department.

2. In Christian Theology the Middle Class have pursued substantially the same course as that which was adopted the last year. The Professor in this department, instead of using text-books, has marked out a course of his own. For three days in the week subjects have been presented to the class for their examination, the more important points of inquiry have been suggested, and the best aids have been mentioned. During the exercise itself, (always one day or more) after the subject has been given out, some one of the class has been called on to exhibit his views on a particular point, with the reasons for them; others have then remarked upon the justness of those views and the validity of the reasoning, on which a general discussion has ensued, each part of the subject being taken up and disposed of in its natural order, and each inquiry prosecuted or suspended at the discretion of the teacher. The teacher's instructions have been interwoven with these discussions, or superadded to them, as the nature of the case required. Two days in the week have been devoted to essays, written in as condensed a manner as possible, either on the most important and difficult subjects which had been before the class, or on collateral subjects, not properly embraced in the theological course. Two students have been appointed to investigate the same subject for several days, the one being required to write an essay on it as perfect as possible, and the other to prepare a written criticism upon the essay. On the day on which the essay was to be presented, the class have prepared themselves to discuss the whole subject. Two days in the week, at a different hour from the ordinary recitation, there have been subsidiary exercises, which have generally consisted in reading, for theological purposes, purely, the older writers. Such Latin works as those of Turretin and Buddeus have been selected. English authors have been read privately. The most important topics in Christian Ethics, not included in our manuals of Moral Philosophy, have been incorporated the past year with Christian Theology.

3. In Ecclesiastical History, the Senior Class have been conducted over a course in which they have studied Gieseler's Text-Book, Mosheim's Institutes, Eusebius's History, and others, in connection with lectures, essays, and family discussions. (3.) Senior Class. Porter's Lectures on Homiletics have also been conducted over a distinct course on the History of Doctrines; and have read, in Greek, some of the so called canons of the Apostles, and in Latin, select portions of Augustine's City of God.

4. Sacred Rhetoric and Pastoral Duties. (1.) Junior Class. The members of this class have had exercises in English composition, as arranged as to require from each an essay once in a month. (2.) Middle Class. A weekly exercise has been attended by this class, in which Campbell's Lectures on Pulpit Eloquence, Fenelon's Dialogues on Eloquence, and Porter's Lectures on Homiletics have been recited. Printed sermons, orations and essays have been analyzed by the students, both with oral remarks and with written critiques. Original plans of sermons presented for social criticism and subsequent examination by the officer. Original sermons by each student have been read before the class for social criticisms, and privately before the officer to whose personal examination they have afterwards been submitted. Printed sermons have been analyzed, and critiques written on them. A course of lectures has been read to the class on Rhetoric as applied to preaching; and a course of lectures on Pastoral Duties. During a part of the year exercises were held in extemporaneous speaking, in which all the classes participated.

The amount of preaching by the students the past year has been diminished to fifty-nine Sabbaths, for which \$162.60 have been received. The occasional preaching of students, while abroad, for the personal accommodation of their pastors or particular friends, and the religious services conducted by students where there is no church, and no compensation, are not included in this account. During the last winter arrangement was made for the kind of service, which it was thought inexpedient to bring under a very rigid supervision.

Four students have been dismissed during the term of study, and twelve have finished their studies and taken their dismission this day. The present number belonging to the Institution is nineteen.

In concluding their report, the Faculty cannot withhold the expression of their high gratification with the fidelity and zeal with which the Rev. J. A. B. Stone has discharged his duties as temporary teacher in the department of Biblical Literature and Interpretation.

J. B. Sears, President.

Newton Theo. Institution, Aug. 24, 1842.

THE BOSTON REVIVAL, 1842.